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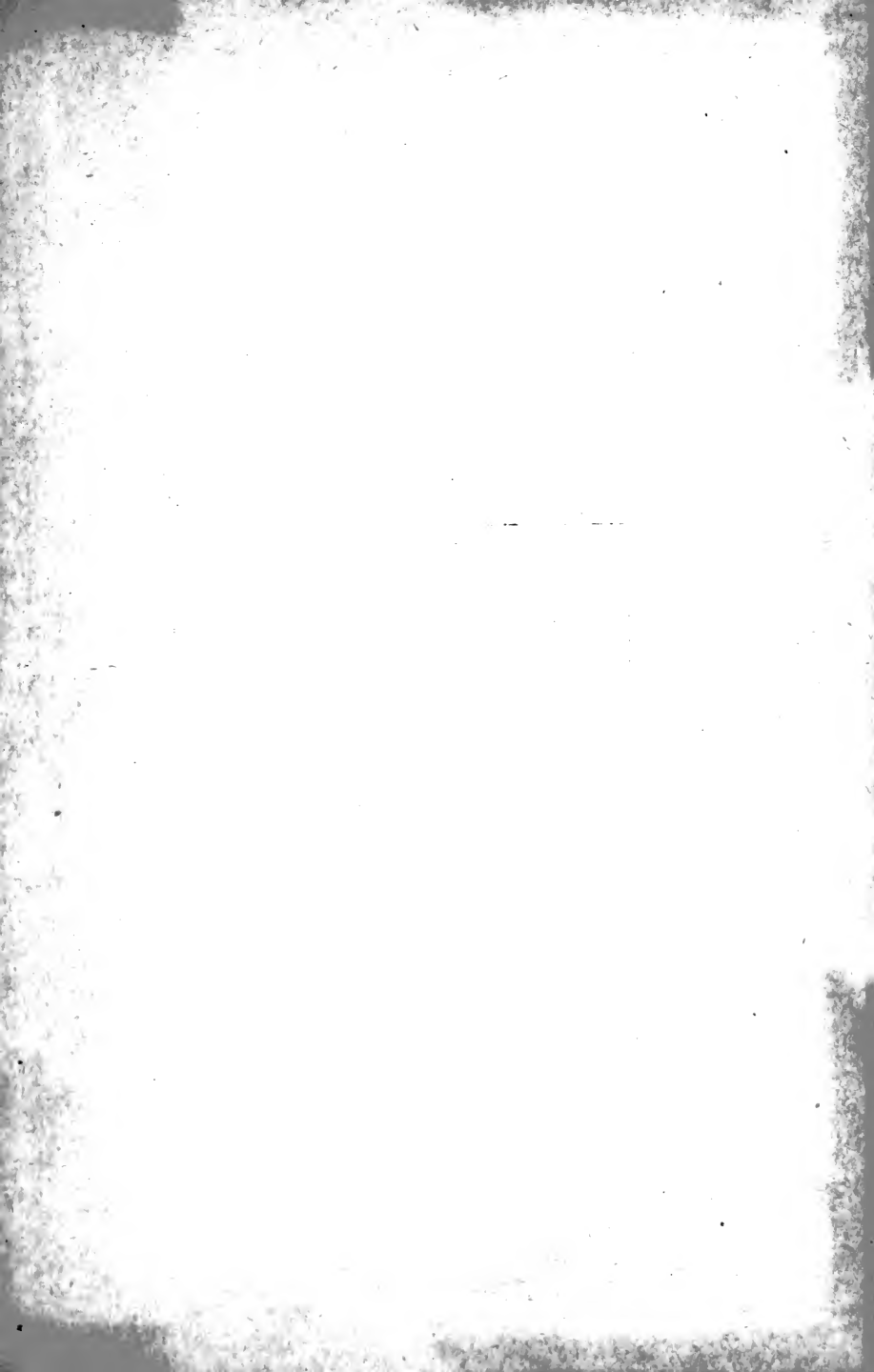
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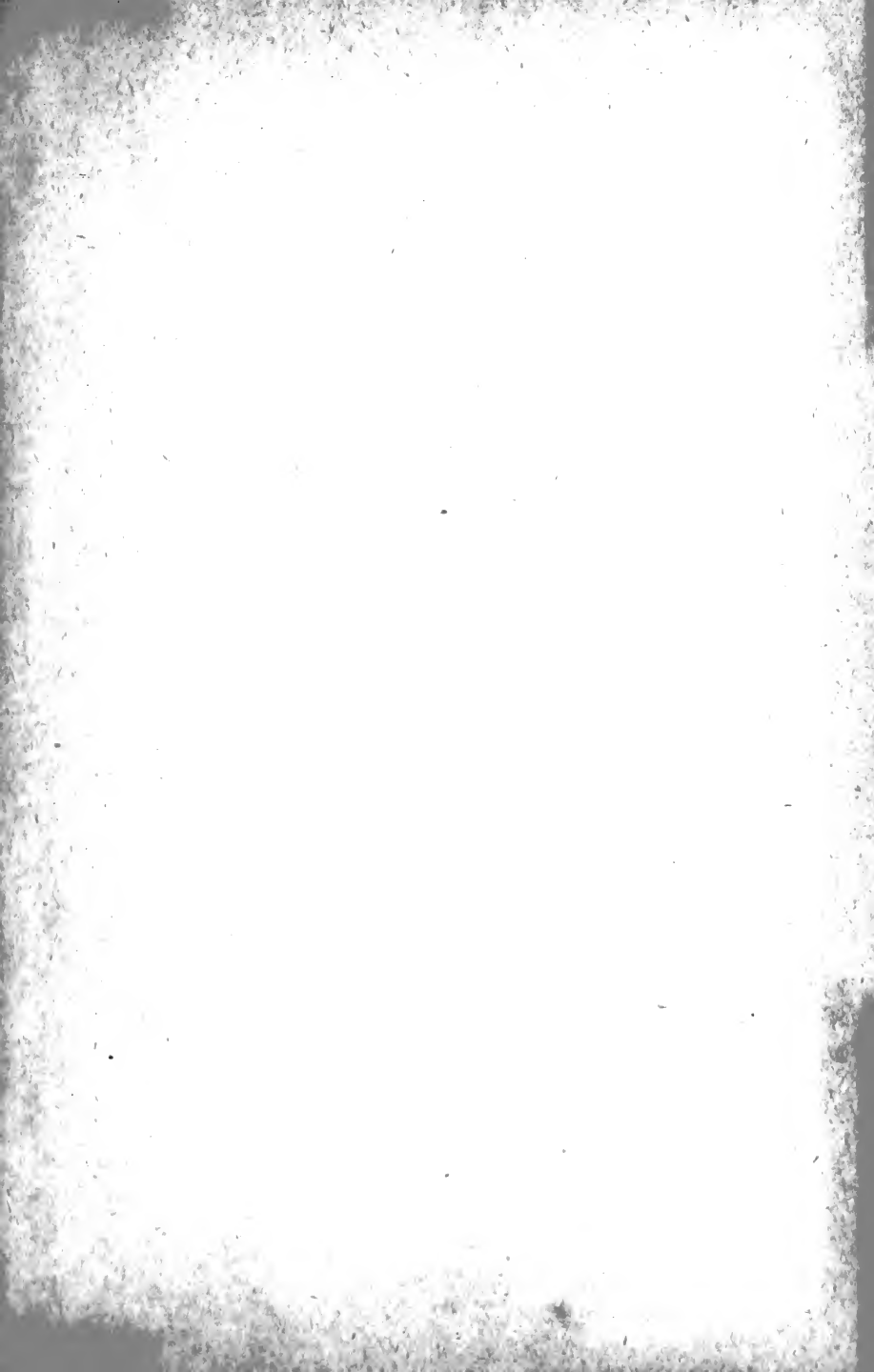
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UNITED STATES OF AMERICA.











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A Plea for the Recognition of Christ as the Ruler of Nations,  
and His Word as the Law of Nations,

BY  
THOS. M. C. BIRMINGHAM;

OR,

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# SCRIPTURAL POLITICS

THE WAY TO

NATIONAL

# SALVATION.

. . . . ▼ . . . .

Second Edition. Revised and Enlarged.

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PRICE 25 CENTS.

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PRINTED FOR THE AUTHOR,  
PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH.  
J. D. BARBEE, AGENT, NASHVILLE, TENN.  
1890.

“FOR ZION’S SAKE WILL I NOT HOLD MY PEACE, AND FOR JERUSALEM’S SAKE I WILL NOT REST, UNTIL THE RIGHTEOUSNESS THEREOF GO FORTH AS BRIGHTNESS, AND THE SALVATION THEREOF AS A LAMP THAT BURNETH. AND THE NATIONS SHALL SEE THY RIGHTEOUSNESS AND ALL KINGS THY GLORY.”  
—*Isaiah lxii. 1, 2.*

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“I HAVE SET WATCHMEN UPON THY WALLS, O JERUSALEM, WHICH SHALL NEVER HOLD THEIR PEACE DAY NOR NIGHT; YE THAT MAKE MENTION OF THE LORD, KEEP NOT SILENCE, AND GIVE HIM NO REST, TILL HE ESTABLISH, AND TILL HE MAKE JERUSALEM A PRAISE IN THE EARTH.”—*Isaiah lxii. 6, 7.*

"I am set for the defense of the gospel."—*St. Paul.*

# SCRIPTURAL POLITICS

THE WAY TO

# NATIONAL SALVATION.

BY  
THOS. M. C. BIRMINGHAM.

Come, Holy Ghost, our hearts inspire ;  
Let us thine influence prove ;  
Source of the old prophetic fire,  
Fountain of life and love.

Come, Holy Ghost—for, moved by thee,  
The prophets wrote and spoke—  
Unlock the truth, thyself the key ;  
Unseal the sacred book.

Expand thy wings, celestial Dove,  
Brood o'er our nature's night ;  
On our disordered spirits move,  
And let there now be light.

—*C. Wesley.*



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# NATIONAL SALVATION.

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## Introduction.

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“There are no politics like those which the Scriptures teach.”  
—*John Milton.*

“The leaves of the tree [of life] were for the healing of the nations.”—*Revelation xxii. 2.*

“Open thou mine eyes, that I may behold wondrous things out of thy law.”—*Psalms cxix. 18.*

“The theocracy of the Jews was intended to be the type in substance, if not in form, of all righteous government. In the progress of civilization and religion, as the world approaches the grand prophetic period when ‘truth shall spring out of the earth, and righteousness shall look down from heaven,’ the governments of earth will all be assimilated to this pattern.”—*Bishop George F. Pierce’s Sermon before the Legislature of Georgia.*

THE design of this treatise is to present an outline of the governmental ideas of redemption, and show some of the benefits that follow their adoption. The political institutions of a people have a large influence in determining their welfare and happiness and destiny as a nation, and but few things are more oppressive than unsound theories of government or abuses in their administration. If the vast powers and influences of government are to be exerted in a wise and salutary way, and for the greatest good to the greatest number, they must be founded on right principles, and scrupulously guarded against that deterioration to which, by reason of sin, not only persons, but also institutions, are liable. When carefully studied it will appear that the

Holy Scriptures contain not only the principles that should regulate the conduct of individuals, but also govern society even when organized in the form of States and Commonwealths, and that their teachings cannot be disregarded by any with impunity. If the theology of redemption is so excellent that it can save and immortalize individuals, may not its governmental ideas be able to render an equally valuable service to nations? These two things—the theology and politics of redemption—mutually support and are helpful to each other, and the highest civilization can only be reached by their united influence. To unfold, as taught in the word of God, the leading principles that should control in directing the business of government, and explain their adaptation to the nations of modern times, is the object of this book.

The Holy Scriptures\* will be accepted in these pages as supreme authority, but with the understanding that we are to use our reason in ascertaining their meaning, and that we are not hastily to proceed to draw conclusions from any one passage, but rather examine all that the volume teaches on each subject before settling our opinions. For want of observing these simple and common-sense rules of interpretation, Roman Catholics found the doctrine of transubstantiation on “this is my body,” although they might, with equal propriety, affirm that Christ was in the very form of a door, for that also is expressly declared; and in the same way many devout Protestants have been led by the words, “My kingdom is not of this world,” to think that redemption had almost nothing to do with the affairs of earth.

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\* Those who wish to examine the evidence for the authenticity, inspiration, and genuineness of the Holy Scriptures are referred to the works of Horne, Harman, Tischendorf, and other standard writers. This subject will not here be considered except that the inductive method of showing their effects will sometimes be used.



although in one of the weightiest of our Lord's utterances he taught his disciples to pray for the kingdom to come, that God's will might be done *in the earth*. Besides, this text is not a right translation. The Greek word *ek* means "out of," and the true rendering would be: My kingdom is not out of this world—not from this world—not one that me and my disciples have here inaugurated. If it was, they would fight to prevent my being delivered to the Jews. But I have a kingdom, and it is one of truth and righteousness, that God sent me here to found *in the earth*, and to this end was I born a king, and for this cause came I into the world. And even if the text referred to was a right translation (which it is not), the view that would confine redemption and narrow down its work merely to the salvation of each individual soul cannot for a moment stand in the light of other passages where Christ is represented as KING OF KINGS AND LORD OF LORDS, with all power in heaven and *in earth*, and sending out his disciples to teach all nations all things whatsoever he has commanded. And what he has commanded is to be found in his written word, from Genesis to Revelations, for the spirit of Christ inspired all, and much of it refers to governmental affairs, that it is as important and beneficial for a nation to know and observe as for an individual to be acquainted with the doctrine of justification by faith, or to obtain the experience of the new birth. And this view that the teachings of the Bible in reference to the State is an important part of the plan of salvation is still further confirmed by the fact that the introduction of the Christian religion in a nation always influences the thoughts of its people with new conceptions of what is right; and as the leaven of redemption spreads and gathers strength changes follow, affecting not only individuals, but the very form and essence and powers of the political institutions of government.

A Russian novelist, Count Tolstoi, has recently written a book entitled: "My Religion." In the rebound from the superstition of the Greek Church, and the rigid iron despotism of the Czar's government, he goes to the other extreme, and draws conclusions from the Scriptures that, if generally adopted, would lead to anarchy and prove destructive of order and the very existence of society itself. In it he quotes from the sermon on the mount, "Resist not," and "Whosoever shall smite thee on thy right cheek, turn to him the other also," and asserts that this should be observed by all followers of Christ at all times and under all circumstances. Ministers, and particularly apostles and evangelists, who would pioneer and lead the way for the kingdom of Christ to enter "the regions beyond," needed specific instructions, so as not to unnecessarily antagonize the prejudices of the people where they might labor; and for a missionary who would to-day land in Turkey or at Hong Kong there are no better directions than the passage quoted and what immediately follows. But it is surely not the will of God that a whole community anywhere should be subject to the whim or outrage that any ruffian or desperado chooses to perpetrate; and it is a perversion of the will of God to take directions that were only meant for ministers under very exceptional circumstances, and make of them rules to govern magistrates in preserving order and administering the political affairs of a Commonwealth. If Tolstoi had carefully searched the Scriptures, he would have found the duties of both clearly but separately defined, and might easily have avoided such a misinterpretation. Again, in the same book, the author quotes, "Judge not," and from that reasons that courts and tribunals are all unscriptural and contrary to the teachings of Christ. But God in Christ did himself institute courts with judges in each city, and nowhere are they commanded to greater diligence in the duties of their

office than in the word of God. So scrupulous are the Holy Scriptures of public justice being faithfully administered that they ordain that if a man were found slain, and the doer of it was not discovered, it raised a presumption of official negligence. In that case, and that those in authority might know of their responsibility, the officers of the city nearest to where the body of the slain man was found were required to go into a wild and rocky place, and take a heifer; and there, amid the sublimities of nature, strike off its head, and over the bleeding carcass of that animal they were to be questioned by a minister as to their diligence and blamelessness, and each one was required to affirm that, "Our hands have not shed this blood, neither have our eyes seen it." (Deut. xxi. 1-9.) As if with us, when an offense was committed, and no indictment was returned charging any one with the crime, the law would then require the judge, sheriff, prosecuting attorney, and all the grand jurors to make oath that it was not through any want of diligence on their part that the criminal was not brought to justice, and that they themselves were not the guilty parties—a procedure that it would be well to incorporate into the laws of all nations. And the fallacy of Tolstoi's reasoning is not difficult to point out. He fails to distinguish between magistrates and ministers; although the inspired writers define the duties of both, and any thing like an attentive study of the word of God would have clearly revealed the difference.

The Holy Scriptures were designed not only for magistrates, statesmen, and ministers of religion, but also for the common people, and they offer light and guidance to all who study them in humility, sincerely desiring to know the will of God. "The meek will he guide in judgment, and the meek will he teach his way," is what they declare. But the Roman Catholic Church claims that with authority it

can define what the word of God teaches on each subject; and that its decretals and articles of faith are infallible, and by accepting them all may be delivered from fanaticism, or from being lost in the quagmires of error and superstition, and also saved from the onerous burden and labor of each person being required to search them for himself. This theory of a Church with great councils of learned men accurately defining the Articles of Faith looks plausible, but the facts of history prove that it cannot be depended on for unerring and infallible wisdom. In all ages, both ancient and modern, the common people, when able to read the Scriptures, and having them in possession, have made less mistakes in understanding their true meaning than great councils in formulating and expounding their principles. In Judea, when the nation was nearing the Babylonish captivity, the priesthood, although the custodians of the lively oracles, were generally farther away from their teachings than the common people; and emphatically it was so in Christ's time. When the multitude read or heard the prophecies going before, and saw his miracles, they believed on him; but the chief priests, who mainly composed the Sanhedrim, were nearly unanimous in his condemnation, and since then substantially the same thing has often happened, until truth has frequently been made to cry out, "I was wounded in the house of my friends," and by the very men that were consecrated for my defense. And it should be universally known by all mankind that ministers of religion should only be given authority when they speak in accordance with the inspired word. Any thing contrary to it should not be obeyed or received, even if delivered by an angel from heaven, and substituting a theological formula for the word of God has always proved a snare, and is specifically prohibited. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from

it, that ye may keep the commandments of the Lord your God." (Deut. iv. 2.) While a proper deference should be shown to the order of a Church, and great weight should be given to the opinions of a body of holy and learned men, it is still always in order for each one to see and examine for himself if what is taught and required is in accordance with the word of God. And one of the most grievous things about Romanism is that, holding to the infallibility of the pope, it must then, to be consistent, substitute his decretals and the Articles of Faith he approves for the word of God. This it does, and in practice it has the effect of leading to such a withdrawal of the Scriptures from the laity that many cannot read or examine them, nor observe the command to teach them diligently to their children, nor obtain the blessing promised to the man whose "delight is in the law of the Lord; and in his law doth he meditate day and night." And this even to-day is to a large extent the present condition of Italy, Spain, Portugal, Mexico, South America, and everywhere that form of religion has exclusive control. It may be alleged that the ritual of the mass and other religious books are given to the people instead of the Scriptures. But these things are not the word of God, and neither does that sure guidance and quickening and elevating influence follow their study that comes from a devout and prayerful searching of the Holy Scriptures.

The infallibility of rulers when believed by the people is a most convenient faith for those over them in authority. It flatters their pride, and if required, can hide their ignorance or incompetence, and renders almost unnecessary any carefulness to rule with wisdom and in righteousness. There is a tendency toward infallibility in all churches, Protestant as well as Catholic, and in fact in all religious organizations, heathen as well as Christian. Each ecclesiasticism is strongly inclined to claim for itself superior

wisdom and declare that some pope, bishop, grand lama, synod, council, or conclave connected with it is infallible, although none of them have yet been able to establish the proof, and it is entirely safe to say they never will. Indeed, the idea of infallibility in a modified form has passed over into the State and is found in the laws of many nations, declaring that "the king can do no wrong." And sometimes the same claim is even made for a political party that its leaders may impress on their followers the safety of always standing by the party and voting for every line of policy or nomination it makes. With an infallible priesthood and a king that can do no wrong, of course the best thing the people could do would be to place all their religious affairs at the disposal of the one class, and to put all their temporal concerns under the absolute control of the other. Incredible as it may seem, this was actually done, and for centuries; but these were the ages that we now look back to and blush for shame at the credulity and foolishness of men and the depths of degradation to which society descended, and it but slightly relieves the darkness of the picture to know that the administration of a Church or State was able sometimes to put the doctrine of infallibility to a good use. It would have been immeasurably better to have rejected it altogether; and emphatically the man who exposes and destroys such spurious claims, when made either for the throne or the altar, renders both God and man an excellent service. There is need of much labor of this sort; for these deceptions are still current even to-day over a large part of the earth, and it may be truthfully said that to a large extent infidelity has been caused by the clergy teaching principles unwarranted by the word of God and by their neglect and failure to teach what the Holy Scriptures do contain. Nihilism in Russia is to-day largely caused by the clergy supporting the tyranny of the

czar's government, the same as atheism in France in the seventeenth century was in large part caused by the unscriptural doctrines of Catholicism and the clergy there supporting the extortions and oppressions of the king and nobility on the people. How much better if the Church, instead of making such fictitious claims, and shielding wrong and injustice, would call all its ministers to the study and preaching of the word of God, that alone is infallible, and exhort kings and all in authority in the State, and the leaders of political parties, to each one get a copy of the Holy Scriptures and read therein all their days, that they might learn to fear the Lord and to keep all the words of his law and do all his statutes, that their hearts be not lifted above the common people, and that they turn not aside from the commandment to the right hand or to the left, that they may prolong their days and their children's in the midst of the people over whom they rule. (Deut. xvii. 18-20.)

Idolatry and superstition consist in disobedience to the word of God, and particularly in worshiping and rendering adoration to something other than the true God. The root of it lies in the carnal mind and the unrenewed heart, but the creeds and the outward forms and symbols of what is false in religion have had much to do with the spread and preservation of idolatry. The truth of God, when faithfully accepted in all its fullness, is a shield and the crowning glory of a nation. But whenever any part of that truth is rejected just to that extent is the shield removed and the door opened for sin to enter, bringing in its train sorrows and calamities wherever it goes. Idolatry and every thing false in religion assists in removing the shield and opening the way for sin, and become its main shelter and defense. So insidious and bewitching is idolatry that all this time, while it is admitting and hiding sin, it is also engaged in deceiving men and nations into think-

ing themselves safe, when really they are naked and defenseless against their great adversary, the devil. The worship of false gods is still in the earth, and it has lost none of its power to deceive and to waste and to destroy since Moses warned the Israelites of its evil effects. Often, and even in modern times, with its sorceries and its enchantments, it has deceived and led astray not only individuals, but whole nations to their ruin. It may be known by its fruits, and they are "only evil continually." Just to the extent that it exists in a nation does poverty, disease, ignorance, injustice, intemperance, oppression, and all the other effects of sin flourish. While it is true that its exercise may bring worldly prosperity to a few individuals—as it sometimes does to the saloon-keeper for setting up a temple to Bacchus, and to the pettifogging lawyer for wresting judgments in the courts—it should be universally known that wealth accumulated in a calling or by a method of business not sanctioned by the word of God is done at the expense of the general welfare and by working a far greater injury to some one else; and for the public good all such occupations ought to be prohibited and suppressed. And if this may justly be done for minor offenses and with the lottery-dealer and the quack doctor, as many are willing to admit, why not for greater offenses against the welfare of society, and with that calling, the most injurious of all others to mankind, the quack in theology and the trade of teaching lies, followed by the ministers of all false religions? In view of all the poverty and disease inseparably connected with idolatry, has not a nation the right in self-defense to cause it to be suppressed? When there is a clear perception among all peoples of the evils caused by idolatry and every form of false worship, is it not reasonable to suppose that scripture will speedily be fulfilled which says the nations shall hate her and make her desolate and burn her



with fire? (Rev. xvii. 16.) This was one of the governmental principles of the great statesmen of Israel, and the eminence that Commonwealth reached proves their wisdom. The European reformers and statesmen of the sixteenth century also adopted the same policy, and the prosperity Protestant nations have attained in comparison with Roman Catholic countries is an additional proof of the soundness of the principle.

Idolatry, in challenging the supremacy of Jehovah, like the daring fiend Milton describes, ascends on high and takes a place

Next the seat of God,  
And with its darkness dares to affront his light.

Without any just cause, but to dishonor God and to bring a reproach on the fair work of creation, it tempts man to disobedience. It does this with malignant hatred, knowing that in yielding man will thereby incur the displeasure of God and receive the greatest possible injury and lose all right to the tree of life and hope of immortality. Its purposes can most readily be accomplished and its power for evil spread the farthest by corrupting worship and turning it aside from its true object. This it does among heathen people where the Holy Scriptures are not found, by causing them to bow down to the likeness in wood or stone of birds and beasts and creeping things, and give them the homage due to God alone; in papal lands and places where the Greek Church prevails, by pictures and images of saints, and by using rites and ceremonies that are not authorized and for which there is no scriptural warrant; and in Protestant countries by teaching commandments of men, that make the word of God of none effect, and by narrowing down the boundaries of the kingdom of God to less than the Holy Scriptures ordain. If the pulpit proclaims that true religion has nothing to do with education, then the schools have

no alternative but to become atheistical; or that amusements are outside of the pales of redemption, then that realm must be abandoned to the idolatrous rites of Venus and Bacchus; or that it has nothing to do with commerce, then the marts of trade become shrines of Mammon, where business will be done not according to the golden rule, but by the precepts of that idolatrous worship; or that it has nothing to do with politics, then the courts of justice, halls of legislation and executive offices of state, and other high places of government become strongholds for the wicked one, where fraud, injustice, and oppression can be practiced without any regard to righteousness. In no Christian land is idolatry at present making a more vigorous effort for supremacy than in the United States. With false creeds in the Churches, and by teachers having itching ears, and by insinuating itself into the marts of trade, the arena of the press, the world of politics, and the domain of science, particularly that of political economy, it seeks to control the minds of its people and turn them aside from in all things worshipping the Lord in the beauty of holiness. In the contest it is greatly assisted by a clause in the constitution that requires the government to be neutral in religion, and consider all—whether Pagan, Mohammedan, or Christian—as being equally right; although there is not a page in the Scriptures, from Genesis to Revelations, that does not declare that position to be founded on a falsehood. The history of all nations to-day existing on the face of the earth, or that ever have existed, corroborates the teachings of the word of God that all religions are not the same, and if the Holy Scriptures are not untrue and the facts of history for six thousand years are not all unreliable, this question will have to be met, and the citizens of the United States must soon decide whether this nation will acknowledge and serve the only true God, and be pre-

served by him, or whether it will reject him and his truth and become a hissing and a by-word and a reproach and be cast off and become a thing of the past like all the nations of antiquity.

The corruption of religion is one of the saddest chapters in the history of the human race. It is bad enough that there should be disease, but that the remedy should be destroyed is worst of all. That hospitals, instead of stopping, should spread a plague would be a dire calamity; but that Churches, instead of making plain "the path of life," would "shut up the kingdom of heaven against men" is a far greater misfortune; and yet this latter has often happened. It is commonly thought that Mohammedanism and the rank idolatries of the East have there spontaneously sprung up like the growth of foul and noxious weeds in a jungle, but the truth is that they are offshoots from the Patriarchial religion, and once had the light and were founded by true ministers of God like the now dead Churches of Corinth, Ephesus, and Laodicea. From being exalted to heaven they have descended step by step until now their light has gone out and their darkness has become so great that they teach lies for truth and represent monkeys and reptiles as gods. However the true God will always have a Church in the earth, and "the gates of hell shall not prevail against it;" but only by fidelity to truth can any ecclesiasticism claim that promise, a quality in which they generally have been sadly wanting. Usually so strong is the tendency downward in religious bodies that it rarely happens that a Church lasts longer than two or three centuries. While the Catholic Church may appear to be an exception to this statement, it is only apparent and not real; for the establishing of the order of Benedict in the seventh century, and the Dominican and Franciscan order of preaching friars in the thirteenth century, wrought such

reformations and caused such changes as were equivalent each time to the founding of new Churches; and it was only the discovery of the printing-press and the blundering and mismanagement of Cajetan that caused the sixteenth century reformation under Luther to proceed outside instead of, like the others, within that Church. Such a general decadence, and one so manifest in all ages, both before and since the coming of Christ, should surely prove a warning to every one against letting any Church absolutely determine its faith by any thing else but the Holy Scriptures.

Teachers of religion and a clergy of some sort are found in all nations, even the most barbarous. They should pre-eminently be men of truth, and in proportion as they are faithful to Christ will they be enabled to recognize it, and by their labors render humanity a larger amount of good than the service of any other profession. The principle, however, of fidelity to Christ as the way to truth and the door to the largest measure of usefulness to mankind is not confined to ministers, but will also apply to any other occupation that is a public benefit. In proportion as the teacher, physician, jurist, soldier, merchant, statesman, and political economist are faithful to Christ will they be enabled to adjust their several callings and the sciences they represent, so as to make them promotive of the largest possible degree of human happiness and public welfare. Indeed, the elevation of society and the salvation of nations will largely be caused by the recognition of Christ in all callings and a perception of the wisdom and suitableness of his teachings everywhere governing the common business of life. Some one is always wronged when Christ is not recognized and the golden rule allowed to regulate the transactions between buyer and seller, author and reader, employer and employee; but the greatest offense is when

Christ is not recognized in the pulpit, and when the word of God is not allowed to govern and direct its ministrations. When humanity comes there for the bread of life to give them a stone, and for a fish to give them the serpent of false doctrine, that will bite and sting and poison their lives, is everywhere the crime of crimes. In all ages, in spite of the magnitude of the offense and all its evil consequences, it has not been uncommon. The ministers of all heathen religions continually practice it, and even within the pales of redemption there has been more of it than many are willing to admit. Macauley notes that Voltaire, Diderot, and the philosophers of the seventeenth century in France, while starting from atheistical premises, landed on conclusions nearer the sermon on the mount than the discourse of the average clergyman of that period. And at times nearly the same thing has happened in Protestant lands. Conflicts have come up over questions involving moral principles, and the attitude assumed toward them by the great body of the clergy did themselves and the cause of Christ that they represented but little credit. In England, in the time of Henry VIII. the clergy, almost to a man, turned Protestant with the king; and when his daughter Mary ascended the throne they all with as little trouble went back to Popery and transubstantiation; and when the other daughter, Elizabeth, reached the crown the same clergy again went back to Protestantism. There has always been a few heroic souls among the clergy valiant for truth and that counted not their lives dear unto them; but the facts of history prove beyond all question that the great majority, and particularly the chief priests, have generally been men of but little principle, caring more for ease and their own pleasure and the honor that cometh from men than for the glory of Christ and the spread of his truth in the earth. If this is thought to be an unduly severe criticism, and that the acts

mentioned, occurring at periods of national declension, are not fair examples of the great body of the clergy of Christendom, then let Aaron, the high-priest, be taken as a true representative of the clergy, and his acts as specimens of the average degree of ministerial fidelity. When Moses staid on the top of Sinai longer than the people expected, they requested Aaron to make them gods and he did so, although in faithfulness to Christ he ought to have told them that there was but one true God, and showed them the evil of setting up what was false in religion. This one act of idolatry cost the death of three thousand men, and since then substantially the same thing has often happened in other nations. Time and again a people have come to their clergy and said, "Make us a god in favor of monarchy or one in favor of a privileged class," and the chief priests would then invent the doctrine of the divine right of kings or something that would be its equivalent. With enormous wealth concentrated in the hands of a few, many signs indicate that a conflict is approaching in the United States between capital and labor; and it is thought that but few of the clergy, Aaron-like, have sufficient fidelity to Christ to preach the land laws and the economic and taxation principles of the word of God, knowing that it would give offense to Bullion and Greenback, the bankers, and to Broadacres, the landlord, and to Share-holder, the railroad magnate, and a whole lot of society people who are prominent members of the congregation. If they do not, the time of visitation will some day draw nigh; for every sin, national as well as personal, carries with it the seeds of its own retribution, and when it does come minister and people will both go down together in the crash. But if any people want to avoid civil wars, French revolutions, and Babylonish captivities, they should see that the teachings of their clergy are in accordance with the Holy Scriptures; and founding

themselves on the social and governmental principles of the word of God, they will enjoy peace and quietness, and violence and destruction will not be heard within their borders, and as a nation they will be preserved forever.

It is the province of science to gather up facts and arrange them with reference to their cause, and from a just classification to be able to formulate true principles. The field of science is the present, the visible, the tangible, and it does not seek to penetrate the future like faith; but it is incumbent on both that they should be loyal to truth, and respond to its manifestations as the needle does to the pole. It is through these two great instrumentalities, when founded on true principles, that like as on wings society ascends in the scale of civilization; and if an idolatrous creed is misleading and a hinderance to progress, so also is an atheistical science. Let either walk in the light of truth, and it will soon be led to discern sin and the evil of its effects and the glory of Christ in the work of redemption. And the more science recognizes Christ the more will it be in harmony with the principles on which the universe is founded and become safe as a guide and minister to the welfare of man. And when Christ is recognized in the arts and sciences then education will know that sin causes darkness and blindness and ignorance in the mind, while salvation gives it light and wisdom and intelligence; then commerce will get its eyes open to the evils of the traffic in opium, tobacco, and intoxicating liquors, and refuse to exchange such products, except as drugs; then will medicine perceive that back of the physical there is usually a moral cause for sickness, and working in harmony with the agencies of redemption it will become so effective in preventing disease that vigorous health will be the normal condition of the race; then, too, justice will perceive that the administration of law is within the domain of morals, and that its decrees and judgments ought always

to be in accordance with the principles of a sound morality; and also political economy will then learn the true cause of poverty and oppression, and enriched with the wisdom given to those who follow truth, it will become better able to point out to nations the path of wealth and prosperity, and adjust every atom and fiber of government in accordance with "glory to God in the highest, and on earth peace, good-will toward men."

When all the evils, wrongs, and deceptions coming from atheistical sciences are considered and become generally known may not the near future witness their reformation and consecration to truth and to Christ, who is truth itself, as was done with the creeds of many European Churches in the sixteenth century? On the breaking up of the Roman Empire the people who were under its sway went to sleep and slept for a thousand years. During that long night of the Dark Ages the mind of Europe made no advance in the creation of any new arts or sciences, or any literary works of superior merit, or in enlarging the boundaries of human knowledge, or in the production of any important inventions, and the song of a great poet or the discourse of a mighty orator was not heard in all that period. The Crusades and the discovery of America roused them from their slumbers, and when they awoke they found the pulpit silent, the Holy Scriptures a sealed book, locked up in a dead language, with the key to its knowledge in the hands of the clergy, the ritual of the mass in its place, and the Church filled with rubbish like the pictures and images of saints, doctrines of purgatory and extreme unction, and a whole lot of rites and ceremonies unauthorized by the word of God. The revival of learning set men to thinking, and the discovery of the art of printing furnished a method for the wide communication of thought, and when the evils of these abuses in the Church and its departure from the teachings of the



Holy Scriptures were perceived and became generally known, the foundation was laid for the Reformation. With a general perception among the people of the injury to society and the hinderance to progress that come from the imperfections and falsehoods of science, and with heroic spirits in the pulpits of the twentieth century, may it not witness error vanquished in this field, and the domain of arts and sciences, and particularly the social and governmental sciences, conquered by truth and acknowledging Christ to the glory of God and to the very great and everlasting benefit of mankind.

The State is an important element in the life of the people over whom it rules. With many, the examples of what it does has such an effect that it decides their opinions of right and wrong; and in making laws, levying taxes, administering justice, disbursing public moneys, controlling banking, transportation, and manufacturing corporations, settling the estates of deceased persons, and in the transaction of such other business as appertains to government, it wields a large influence in molding society. God is glorified by the welfare and happiness of his creatures, and so many benefits are only attainable through good government that what is wisely done for its establishment is surely within the legitimate scope of Christian effort. The disciples of the Lord Jesus are enjoined as they have opportunity to do good unto all men, and because politics are corrupt is certainly not a valid and sufficient reason that they should be avoided. Then more particularly would fidelity to Christ and to the welfare of society require that the salt of the gospel be cast into the fountain of government, that it may be cleansed and its bitter waters sweetened and made a blessing to humanity. The reform, to be thorough, should begin at the root and consider the first principles of government, and upon what the State shall be

founded. Shall it rest, as in imperialism, on force; or as in monarchy, on loyalty to the throne; or as in a republic, on what a majority of the electors think best? All these are fallible, the first extremely so; and the two latter are at times, with a bad king or a turbulent populace, liable to become misleading and destructive of the prosperity of nations. They are the best, however, that man, unaided by inspiration, has been able to discover; but the Holy Scriptures reveals principles of right that are never misleading or destructive to the welfare of society, and their general observance would prove the salvation of nations.

Political economy is that branch of science that "treats of the production and application of wealth to the well-being of men in society."\* With the experience of six thousand years to draw upon, and in many lands the materials of the science are ample; but with all this advantage it is still in a very meager and imperfect state. At present it affords but little knowledge on the subjects about which information is most needed, and that have most affected the political condition of the nations—like the tenure of land; employer and employee; patrician and proletarian; the best adjustment of social classes in the State; the way to prevent accumulations of capital from becoming destructive of the liberties of the people; the form and structure of government, whether imperial, monarchical, or republican; and, above all other things, the intimate relations that exist between the knowledge a people possess of the only true God and of redemption in Christ, and their power to produce wealth and secure its just and equitable distribution. These things are all factors in the problem of wealth, and it is precisely upon these themes, so useful and about which mankind most needs information, that the Holy

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\*This definition is taken from President Wayland. Others make the science include more, but all cover this ground.

Scriptures are full and ample. Several writers on political economy have undertaken to supply this want, and have unfolded their views on the subject named; among the rest, Sir Thomas More in "Utopia," Plato in "The Republic," Rousseau in the "Contract Social," and Bellamy in "Looking Backward." As ingenious creations of the minds of their authors these works are interesting, and in many places highly suggestive, but they all possess the grave objection of existing only on paper, and never having been put to the actual test of experience in conducting the public business of any nation. Another and a much graver objection that all these works possess, in common with our present text-books on political economy, is that of ignoring the existence of sin, and not tracing the evils that afflict humanity back to that as its source, although all the facts of history corroborate the doctrine of the Holy Scriptures in reference to the fall in Adam and the depravity of man. Errors of this sort in the exact knowledge and statement of facts prove that much of what passes for science, particularly in the field of political economy, is any thing but scientific. So true is the gospel of Christ to the incidents and actual occurrences of life that it can only be rejected by "science falsely so called." However, this truthfulness cannot in every instance be asserted of the teachings of the Church, but it can always of the doctrines of the Holy Scriptures; and if political economy will not recognize sin as the great source of poverty, and redemption in Christ as the fountain of a nation's wealth, that only proves the blindness of the science, but does not in the least restrain the former's power for evil. In fact, in darkness and unobserved, and where its power for evil is least known, is where sin can best tinge the lives of individuals with sorrow and bitterness, and in whole nations produce the greatest amount of poverty, disease, ignorance, injus-

tice, and oppression. In view of the truthfulness of the Holy Scriptures to the real dangers of life and the excellence of the principles they unfold to regulate the public business of nations, would it not be well for humanity to turn for light from visionary and untried and manifestly defective ideals, and from what is false in science to that plan of government that has been tested through centuries and when faithfully observed has everywhere demonstrated its power for good? Through the sufferings and death of Christ its benefits are now offered and made accessible to every nation; and without what was local and the narrow letter of the Mosaic institutions, that unincumbered its spirit and principles might spread to all lands and become the heritage and everlasting possession of all nations.

Democracy presupposes some acquaintance among the people with the true principles of government. The Holy Scriptures contain those that are like their Author, true and righteous altogether, and the volume might fitly be termed the world's text-book of government, and great roll and charter of universal liberty and popular rights for all nations. It is of great importance that its teachings on this subject should be known, for history abundantly proves that society and a high state of civilization can only exist where there is good government. And does not the fact that the principles of government are revealed in the word of God fasten on every true minister and Church a responsibility to teach them? and does not an obligation extend to the conscience of every one who accepts the Holy Scriptures as inspired, to be controlled by their governmental principles in voting and in every other act where as free moral agents they direct the public policy of the State? It is often plausibly stated that religion and politics are two things that are separate and distinct; but this doctrine is not found in the Holy Scriptures; and the heroes of re-

demption never allowed themselves to be controlled by such a principle. When they met with a governmental question for which they had a "Thus saith the Lord," no matter whether it referred to land or liberty or finance, they boldly asserted it before kings and rulers and popular assemblies. To know nothing among men save Jesus Christ is to have no other doctrine or political opinion but what he has given; and to preach him crucified is to declare the efficacy of his death to be so great that every principle from Genesis to Revelation, either theological or governmental, is now possible to all mankind through redeeming grace. The creeds of most Churches are silent on governmental questions; but not so the Holy Scriptures, and the importance of expounding what they teach on that subject has often been demonstrated. God gave the Israelites a country of fountains and of brooks of water, that grew wheat and barley and figs and palm-trees, and where there were vineyards and olive-yards, and where they could eat bread without scarceness, and enjoy peace and prosperity; but the Jordan, full from bank to bank, was between them and that goodly land flowing with milk and honey. However, when the priests, carrying the ark of the covenant touched, the waters they opened, and the whole nation passed over on dry land and took possession of Canaan. In the same way to-day God in Christ is offering to all nations a goodly land, where standing armies are disbanded and the children are going to school, where peace and justice reigns, and life and property are secure, and where there is liberty and equal rights for all, with the printing-press to spread knowledge, and the locomotive, cotton-gin, power-loom, and reaper and mower to relieve toil of its drudgery. But when these things are presented to the nations many are troubled with a flood of doubts and fears about the manner of their entrance and what shall happen

when they cross over, that if the gospel ministry would touch these difficulties with the governmental truths of God's word—that is now the ark of the covenant for all peoples on the face of the earth—the obstacles in their pathway, like the waters of Jordan, would vanish away, and whole communities would leave the realm of poverty, disease, ignorance, and oppression, and speedily reach a high state of prosperity and civilization.

This world is the field of a mighty conflict between good and evil, faithfulness and disobedience, a kingdom of truth and righteousness and a dominion of lies, errors, darkness, and wickedness; and it should be well known that the ministers that will not expound the governmental teachings of the word of God are not only betraying the welfare of humanity, but also surrendering the claims of Christ and leaving a powerful weapon in the hands of the devil to deceive and lead to destruction whole nations. For not only are the wicked turned into hell, but also the nations that forget God. The facts of history and the teaching of God's word both prove that only in obedience to righteousness can nations be preserved; and when their government is under the influence of the wicked one their speedy destruction is almost certain. This is verified not only by the teachings of the Holy Scriptures, but also by the ruins of Babylon, Jerusalem, Tyre, Sidon, Greece, and "Rome, that sat upon its seven hills and ruled the world from its pinnacle of greatness." Why have these nations become things of the past, and now lie buried under the dust of centuries? Why did they not carry their freight of living souls on down the stream of time, until the angel, with one foot upon the sea and the other upon the land, proclaimed that time should be no longer? Through the grace of the Lord Jesus not only individuals are enabled to walk in the light of moral principles and become heirs

of an eternal salvation, but also during the existence of time, by its power, whole nations can be preserved in uprightness. And patriotism, as well as religion, requires that this wisdom and power of Christ to save nations should everywhere be made known, and particularly in a government like the United States of America, where authority under the real sovereignty does not reside at Washington or in the different State capitals, but in every man's ballot from San Diego to Bar Harbor, and from Key West to Port Townsend.

The lesson of all the ages, from Adam on down to the present time, is that through the grace of the Lord Jesus Christ the word of God should be made supreme not only in the Church, but also in the State, and over every thing and everywhere. Obedience to that is alone the path of immortality for individuals, and the way to prosperity, intelligence, health, liberty, peace, and all the blessings of national salvation. Moses and all the Old Testament writers understood that sin would ruin and utterly destroy a nation, and that the only way of escape from its evils consisted in the people, through their governmental institutions, observing the will of God. Christ and the New Testament writers expanded the idea of sin farther, and showed what the Hebrew statesmen and prophets but dimly discerned: that sin would follow each individual soul into eternity, and if not delivered from it here, that it would cause anguish and suffering and kindle the unquenchable fires and supply the materials for the everlasting torments of the damned. But the views of the New Testament in reference to individuals do not annul or antagonize the political principles of the Old in reference to nations. Both are in harmony and quite compatible, and, in fact, supplement each other, and the good of the world and the welfare of mankind requires that the truthfulness of both positions

should be declared, and the fullness of redemption can only be realized when the individual and the State both walk in the light of these two principles. If the truths that immortalize men are valuable, so also are the larger ideas found in the word of God that revolutionize and regenerate society, and bring down upon whole communities prosperity, intelligence, health, liberty, peace, and all the blessings of national salvation. It is to be hoped that we are on the edge of an age when a larger measure of these benefits will be realized than the world has known since the loss of Eden, and that mankind will now begin to discern the fullness of redemption there is in Christ, not only for the individual, but also for the nations; and that a voice will soon be heard from the pulpit, the rostrum, and the editorial tripod, and echoed from the farm, the forge, the store, the mill, and the factory, and that the locomotives at the depot and the shipping in river and harbor will take up the refrain, and all in unison cry:

“Ring out the darkness of the land;  
Ring in the Christ that is to be.”



## The Economic Value of Redemption.

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"The Lord shall make thee plenteous in goods."—*Deuteronomy xxviii. 11.*

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—*Matthew vi. 33.*

"Keep therefore the words of this covenant, and do them, that ye may prosper."—*Deuteronomy xxix. 9.*

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*1 Timothy iv. 8.*

"And I will save you from all your uncleannesses: and I will call for the corn, and will multiply it, and lay no famine upon you."—*Ezekiel xxxvi. 29.*

HOW shall we correctly estimate the material benefits of different religions? A good way would be to compare the happiness and prosperity of the people where each one has supreme control. But here we are met with the questions: "How can it be done? and what shall we accept as evidences of happiness and prosperity?" The savage Indian tells you the number he has slain in battle, and shows you their gory scalps; and some nations, although claiming to be civilized, adopt the same principle, and point you to monuments of the victories at Sedan and Metz, and the Column Vendome, as evidences of national glory. But I take it—and the statesmanship of the twentieth century will be called on to recognize the fact—that the income or rate of wages current among a people more surely indicates their happiness and prosperity than any butchery of their fellow-man can do; and this also affords us an easy and satisfactory way to make the comparison. That our test may be accurate, we must take some one calling as nearly universal as possible; for it is not probable that a wagon-maker would

get the worth of his labor in Venice, or a ship-builder in Moscow; and the rate for unskilled farm labor will, on the whole, doubtless best suit our purpose. While there are some exceptions, as a general rule the value of unskilled labor is the unit of measure by which the rate for all industrial callings is determined. Whatever in any place is the hire of a laborer, multiply it by one and a half, and you have about the rate for the factory operative; double it, and you have the pay of the miner and carpenter; treble it, and you have the wages of the skilled machinist. And this scale of multiples hardly requires any change for China, Italy, England, or any part of the world; so that it is not an arbitrary standard we adopt, but what is really everywhere the great factor in determining the wages of all classes of laborers—the income of the farmer, the profits of the capitalist, the fees of the professional man, and the salary of the well-paid corporation or Government official.

So now, with the view of ascertaining the economic value of the different systems of religion and our standard of measure adopted, and laying aside prejudice—if we have any—let us candidly examine the conditions of the different nations, and see what the logic of facts teaches. We will begin with the island empire of Japan, where we find the wages of an able-bodied man to be about twelve (12) cents a day.\* From there let us cross over to China, where we

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\*The rate of wages stated in this chapter are, after much research, founded on the U. S. Consular Reports, the narratives of intelligent travelers, and in some instances on correspondence with missionaries or other reliable persons residing at the places mentioned. Their substantial accuracy is believed to be beyond question. For public documents and valuable information used in their preparation the writer acknowledges his indebtedness to Hon. John H. Rogers, M. C., Senator James K. Jones, Commissioner Wright, and Acting Commissioner Weaver, of the U. S. Bureau of Labor.

find it to be ten (10) cents a day; and in India ten (10) or ten and a half ( $10\frac{1}{2}$ ) cents a day. Idolatry dominates these three countries. Proceeding westward, we come to Mohammedan lands; and, although the soil grows poorer, wages get better, until a fair average (and from which there but is little variation) for Persia, Syria, and Turkey is about twenty (20) cents a day. The weak points about Mohammedanism are that it has no power to renovate the heart, and also that it relegates woman to a position but little above that of the brutes that perish. The religion of the country says that is her true place, and so no provision is made for her education, and the consequence is that not one woman in two hundred among the followers of the False Prophet can read. But a wrong like this is sure to rebound on the doer of it, as well as on the helpless victim. With almost universal ignorance as the normal condition of the women of Mohammedan lands, it is inevitable that society there should be dull, stupid, and sluggish; and when aroused that it becomes fierce, cruel, and fanatical. But with all this it is a decided improvement on the idolatry it supplants, preserving its followers from bowing down to gods of wood and stone, and the reeking impurities inseparably connected with such worship. It also enforces abstemiousness, not merely from ardent spirits, but even from wine, insomuch that drunkenness is unknown in these countries. So if you are a Mohammedan you are sober and free from idol-worship, with all its debasements, and as a recompense your wages shall be nearly double that of an idolater.

We now come to lands where the Greek Church prevails; and while this is a very corrupt form of Christianity in its doctrines, and a still more corrupt Church in its discipline, there is such a blessing in the very name of Jesus that we find wages up to about twenty-five (25) cents a day. Going still westward, we come to papal lands, and find that

with a purer faith wages ascend higher, until a fair average would be about thirty-seven (37) cents a day. Italy and Austria, however, are somewhat below this average, while France and Belgium are so high above it—reaching to forty-five (45) cents—that they must be put down as exceptions to the rule. How can this be explained? Belgium for a time breathed the free air of the battle in which the Dutch Republic was born, and neither the iron cruelty of Alva nor the Machiavelianism of Philip II. were able to wholly crush this spirit. Along with this, the Protestant government of the United Netherlands, while it ruled her (from 1815 to 1830), settled her institutions and established schools and manufactures in her midst, which have given her such a superiority that it accounts for her pre-eminence over other Catholic countries. In France, while the massacre of St. Bartholomew was both a crime and a blunder involving untold loss to the nation, it still did not wholly destroy Protestantism. A remnant remained which has been influential out of all proportion to their number. The great statesmen that in time of trouble France has been forced to call to the helm—like Sully, Necker, Guizot, and Thiers—have all been from amongst them; and while the great body of the people (nineteen-twentieths) have accepted the forms and ceremonies of Romanism for baptizing their children, for joining them in marriage, and for burying their dead, its ethics for the last two hundred years have had less influence and control of the government and nation than in any other Catholic country. Along with this we must recollect that many of the most objectionable features of Catholicism, like the Inquisition, never have existed there. So that what of good was in the system France has had, with the evil to some extent held in abeyance. Next we come to Protestant lands, and very largely depending on the evangelical character of the religion they accept,

we find that wages go up, reaching for the class mentioned as our standard to forty (40) cents in Prussia, forty-five (45) in Holland, fifty-two (52) in Denmark, sixty-two (62) in Scotland, sixty-five (65) in England, eighty (80) in Canada, and about one dollar (\$1) in the United States.

Therefore it may be stated that, taking the rate in idolatrous lands as the unit, it will generally be found that wages are nearly double that amount in Mohammedan regions, and a full double where the Greek Church prevails, and three times as much in Roman Catholic countries, and about six times as much in evangelical Protestant nations. As a rule, where wages are small the volume of business done there, in proportion to the population, will be found correspondingly small, with an exception in the case of those trades that exist on account of the poverty of the people. In Naples and all Italian cities a large business is carried on in the sale to the poor of coffee-grounds that have been once used by the rich, and also in selling them second-hand clothing. But a flourishing business in these trades does not indicate general prosperity; rather the reverse. That a community where wages are ten cents a day will not buy as much goods, or to the same extent pay for the services of the teacher, the printer, and the physician, or furnish business to the bank and the railroad, as where wages are a dollar a day is beyond question. So it may be laid down as a general principle that the rate of wages affects the income of all classes, and with it the value of every kind of property.

In considering these statements it is well to be on our guard against a mistake frequently made of supposing that money has a greater purchasing power where wages are low than where they are high, as in the United States. Woolen goods and some manufactured articles—like cutlery, glass ware, and queen's-ware—can be had at from ten (10) to thirty (30) per cent. less in Europe than here, but there is

no reduction in the cost of food ; and rice can be had in the East Indies at from one and a half to two cents a pound, but this commodity and the bodies and souls of men are all that are cheap in heathendom ; while flour, meat, cotton goods, boots and shoes, medicines, books, and in general all the necessities of life, with the exceptions stated, can be bought for less in the United States than anywhere else.

It is sometimes claimed that density of population is not favorable to a high rate of wages, and that this is one of the great causes of the poverty of the laborers in the East. But a study of these figures proves that wages are fully as good in thickly settled countries as in thinly settled ones, and that as a general principle it has but little effect either way.

A few years ago an infidel work appeared proclaiming that the great factors in the highest development of the human race are a good soil and a favorable climate. It had some literary merit, and the world received the book with thunders of applause, declaring, like Lot as he went down for the rich pasturage to live in Sodom, that its assertions were as true as gospel. And yet a study of these figures will force any unprejudiced mind to the conclusion that soil and climate are not of the first importance, nor second, nor third, nor on a just estimate worthy of being rated over fourth, or perhaps fifth, in the circumstances favorable to the greatest welfare and happiness of the race. The peace of a land and the morals, intelligence, and freedom of its inhabitants are more important elements in the prosperity and happiness of a people than either soil or climate. Ceylon's balmy island possesses both of the latter, and a reliable authority (Consul Morey) assures us that it there takes two weeks' toil to procure what a laborer can get with one day's work in the United States. So much for Buckle's "History of Civilization."

It is often said that the law of supply and demand gov-

erns the rate of wages as it does the sale of any other commodity, and this is the view that most writers on political economy take of the subject. But a study of these figures proves that only under certain limitations is this true. Each faith seems to build a wall about the countries that accept it, and inside of that inclosure, like water standing at the same level in each lock of a canal, the rate of wages stands at the same height within the territory occupied by each system of religion. There is great diversity in soil, in climate, and in the character of the people of India, China, and Japan, but substantially the same rate of wages in all these countries. Why? Because a common idolatry prevails in them all. It is the same in Mohammedan lands. Amid their diversities of race and products the rate of wages remains about the same in all. The difference every way between Greece and Russia is very great, but the same rate of wages prevails at Athens as at St. Petersburg. Why? Because the same religion exists in both countries. In Malta the rate of wages is thirty-seven (37) cents a day, and it is the same in the Azores, the same in Mexico,\* the same in Ireland, the same in Spain, and the same in Portugal. Here are countries differing widely in soil, in climate, in arts, in language, and in the character of their inhabitants, and thousands of miles apart; but accepting a common system of religion, it unifies them and causes amongst them substantially the same rate of wages everywhere to prevail. And there is no country in which the people and government are controlled by the Catholic Church where the rate of wages exceeds half a dollar a day, although in nearly all Protestant lands it exceeds this amount. German rationalism, however, has brought Prussia down

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\* Bishop R. K. Hargrove, who has traveled much in Mexico, states that this (37 cents) is too much for that country; that it should, he thinks, be not over twenty-five cents a day.

very low, until it stands at the bottom of the scale. "Be sure your sin will find you out."

In a comparison of Scotland with Italy every natural advantage is in favor of the latter, yet wages in Edinburgh are double what they are in Rome. What causes the difference? It cannot be in the soil or climate, for both these are decidedly in favor of Italy; and it cannot be in the population, for a people who have shown such valor in the field and such a talent for government that they conquered and ruled the known world for centuries cannot be naturally wanting in the courage and wisdom and enterprise necessary for a great people. Look at the many illustrious men Italy has given to the world, whose very names are the synonyms of excellence — Cicero among orators, Cæsar among warriors, Sallust and Tacitus among historians, Horace and Virgil among poets, Raphael among painters, Galileo among astronomers, Columbus among discoverers, and Michael Angelo, who was a painter, sculptor, and architect, and excelled in all three professions. These were not merely eminent in a calling; some of them were the foremost men of the age, and a people who have produced so many and of such shining eminence that they have won imperishable renown cannot be wanting in natural parts. All the advantage Scotland has lies in the superiority of the five points of Calvinism over the decretals and seven sacraments of the Catholic Church; and the fruits of these two systems constitute the present difference between Scotland and Italy. And the very same results follow Catholicism elsewhere, and will appear when you compare Mexico and South America with Canada and the United States. The lesson this teaches—it is an old one—is: Give a people the grace of God, and they will make the parched ground become a pool and the desert blossom like a rose; and in defiance of barren soil and an inhospitable climate, they will



“set a table in the wilderness,” and enjoy life better than they can with balmy skies and the rich, alluvial land of Egypt to cultivate, if sin is there.

Poverty always follows sin in a nation, and it is inevitable that it should be so. For sin has planted the ground with briers and thorns, requiring toil to subdue them, until now by the sweat of man's face must he eat his bread. Sin has also filled the heart with lust, anger, vanity, emulations, variances, intemperance, and lasciviousness; and these vices cause wars and strife and revelings, excesses and drunkenness; and their cost will impoverish any land, no matter how rich. Of all the religions of the earth redemption in Christ alone offers a rational and effective plan to remove its misfortunes. It does this by removing sin, the root of poverty and of all evil. It aims to eradicate this from the heart of every one, and then girds them with strength to subdue nature. The experience of all ages and of all nations is that in proportion as a people seek the kingdom of God and his righteousness so are added unto them the blessings of wealth and prosperity. Always in a nation is this the case, and in fact they are usually added to an individual who in youth repents of sin and believes on the Lord Jesus Christ and abides faithful. Three out of every four, probably five out of every six, of those who commence serving the Lord in the morning of life become thrifty and more or less prosperous. Occasionally a Lazarus may be found at the gate of Dives, desiring to be fed with the crumbs which fall from the rich man's table; but God will vindicate and justify the character of his government by giving Lazarus good things in the life to come. But a people having no immortality as a nation, in accordance with the cleanness of its hands and the uprightness of its acts, God here always gives it the recompense of reward; and one has only to open his eyes and look to-day at the

condition of the nations of the earth to see it verified. Who is manufacturing and doing the banking business, and who has control of the carrying trade of the world, but the Christian nations? Take the balance-sheet of the world, and you will find it to be heaviest in favor of those nations where Christ is worshiped and his great salvation most desired. This proves that the God of Isaac, who sowed in the land of Gerar, and through the favor of the Most High reaped a hundred-fold, is yet blessing the people who serve him in the earth; and that the Lord Jesus, who blessed the five loaves and two fishes, and with them fed five thousand, still has compassion on the multitude who follow him.

While conceding that there is a blessing in the very name of Jesus, still the Christianity that consists only in forms, and teaches salvation merely by the efficacy in a sacrament, is of but comparatively little value. All persons, but especially every laborer and every property-owner, should know that it is only where the power of redeeming grace is exerted to destroy sin, root and branch, that its evils to any great extent are removed. What is here said of the weakness of Catholicism will apply to the Greek Church, and also to those forms of Protestantism that merely teach a formal and sacramental salvation. Sin mainly lodges in the affections, although it has its influence on the intellect. But its chief seat and stronghold is the heart. Hence it is only where the life and power of godliness are there brought to bear, "that the body of sin might be destroyed," that its effects to any great degree are overcome; and if the population of Italy, Russia, or China, *with their religions*, were bodily taken up and set down in any part of the United States, the weeds of sin would soon begin to grow here as they do where they came from, and to suck up the substance of the land, until wages where they settled would soon fall to the level of the respective countries they came

from. Surely this matter is worthy of a weighty consideration, and by no one more than the teachers of these different religions. If, after being tried for centuries, the effect of a system of religion is to retard and impoverish every nation that accepts it, nothing can be a sufficient justification for any person's continuing to teach its errors. What should a minister do who may find himself within the communion of any of these creeds? Let him enthrone on his conscience not error nor half the truth, but the whole truth of God, and boldly declare it. Let him do any thing rather than "shut up the kingdom of heaven against men," and incur the woe pronounced by the Lord Jesus on the scribes and Pharisees, who "neither go in themselves, neither suffer them that are entering to go in." This may bring him in conflict with the chief priests and with ecclesiastical authorities and with the unbelief of the people, and may even open his way to the fiery furnace; but it will certainly secure him a good conscience, the approval of the Father, Son, and Holy Ghost, and glory and immortality in the life to come.

These rates of wages also throw light on the parable of the prodigal son, and show that it has a wider and more literal meaning than is usually given in the commentaries. The farther off a people depart from the only true God the harder does their lot become. That humanity in heathendom does not wear the best robe, nor have shoes on its feet, nor the fatted calf killed, and meat upon his table; but that the lot of many must be such hunger that "he fain would have filled his belly with the husks the swine did eat, and no man gave unto him," requires no further or better proof than that wages there are only ten cents a day, and the cost of food and raiment on the whole not any cheaper than it is in the United States—in fact, the living of laborers in the East is described in a report to the State Department as be-

ing but little better than "garbage." And these figures prove that outside of Christendom the condition of the great mass of humanity is much like that of the man the Saviour met in the country of the Gadarenes—in rags, without suitable food, and without any of the comforts of home or society; and it is only when the angry devil and the drunken devil and the unclean devil and the cheating devil and every other one of the legion are cast out, and it is found sitting at the feet of Jesus, that it appears "clothed and in its right mind." O the glory there is in Christ! And how much does the world of mankind need His great salvation!

Furthermore, the wages current in the different countries of the world show the indispensable value and worth of the Christian ministry. The word is here used in a large sense so as to include the school, the press, and the pulpit, when consecrated and anointed by the Holy Ghost for the spread of "the truth as it is in Jesus." In proportion as they are faithful to Christ, peace and happiness and prosperity will crown their labors! Blessed is the nation whose God, through their teaching, is the Lord. "Righteousness exalteth a nation: but sin is a reproach to any people," and the only way of deliverance from it is by the redemption offered in the gospel. And it is this leaven of the kingdom in the hearts of faithful men and women that has brought the United States to its present summit of earthly glory. But who dare say that it cannot go any higher; that the salt cannot save it any farther; that the light of the gospel cannot cause it to shine any brighter? Let more of its people enthrone the kingdom of God in their hearts, and let its governmental institutions be more fully conformed to the teachings of God's word, and the great republic will shine with a still brighter effulgence. The present degree of prosperity has been attained by the evangelization of only a part of its population. How

much greater and grander results would follow if all its inhabitants were to become subjects of redeeming grace, and all the acts of its Government were in harmony with the teachings of the word of God! Save the money and health wasted by vice, by luxury, by using tobacco, by intoxicating drinks, by costly, offensive wars, and turn the full strength of a people to "things that are lovely and of good report," and with an eight—even with a six—hour system of labor such abundance would be produced that the land would flow with milk and honey, and the fountains of knowledge would become so accessible that every one might have a university education. This is the gospel-promised land that redemption in Christ to-day offers the nation, any nation, all nations; and in proportion as the Church is faithful to Christ will she guide them into that goodly land.

The word of the Lord declares (and the experience of all ages attests its truthfulness) that righteousness in the people and government will bring prosperity to a nation, and sin will be the cause of its ruin and destruction. What folly, then, and what an injustice to its people, for a Government to license wrong! Enact and enforce prohibitory laws against the liquor traffic, and inside of ten years it is highly probable that the wages of every one engaged in a useful calling would double. The laborer who is now getting one dollar and a quarter a day would then be receiving two dollars and a half, and the mechanic who is now receiving this amount would then be receiving five dollars a day; and such prosperity would appear in the land as the Scriptures tell us there was in Solomon's time, when gold and silver became as plentiful as the stones in Jerusalem. Will not every one engaged in the work of the gospel—either as preacher, teacher, or writer—take fresh courage? Your hand is on the lever that will yet raise the world of

mankind and cause them to "obtain joy and gladness, and sorrow and sighing shall flee away."

O who would not a champion be  
 In this the lordlier chivalry?  
 Uprouse ye now, brave brother band,  
 With honest heart and working hand;  
 We are but few, toil-tried but true,  
 And hearts beat high to dare and do.  
 O there be those that ache to see  
 The day-dawn of our victory!  
 Eyes full of heart-break with us plead,  
 And watchers weep and martyrs bleed;  
 Work, brothers, work! work, hand and brain!  
 We'll win the golden age again,  
 And love's millennial morn shall rise  
 In happy hearts and blessed eyes;  
 We will, we will brave champions be  
 In this the lordlier chivalry. —*Punshon.*

Political economy should recognize all facts within its province, and if it were a true science, it would be able to teach nations the way to avoid poverty, and how to increase in wealth and become prosperous. If the narrative of the fall given in the book of Genesis is true, and that sin and disobedience is the cause of the poverty of Adam and all his posterity, nothing is gained by science refusing the fact recognition. If redemption in Christ is the source of national prosperity, the science that treats of wealth ought surely to examine the claim and, if well founded, affirm the principle. If these things are true, they ought to be recognized as the essential principles of the science of wealth, and as such taught in the class-room from the chair of political economy. At present God, through Christ, is not there recognized as an influence in the production of the wealth of nations. The science may be said to be in an atheistical state; and, like an idolatrous creed, both are in consequence always more or less blind; and, to that extent,

a hinderance to progress and a curse to the earth. But let this science or any other be consecrated to the service of God in Christ, and its eyes would be opened to perceive truth, and its principles would be adjusted in harmony with those upon which heaven and earth are founded.

Established upon right principles, political economy would possess such wisdom as to make it a science in the highest degree serviceable to man and a safe guide to nations in the pursuit of wealth. With its blindness removed, it would soon discern that just to the extent that sin abounds, does it cause people to eat their bread in the sweat of their face, and in proportion as they are delivered from it does labor lose its drudgery and the hours of toil are lessened; and even with less service the nation still continues to increase in wealth and prosperity in proportion to its piety. With even the little conformity that there is to the word of God in papal lands, their superiority over heathen countries is manifest; and with the larger measure of redeeming grace possessed by Protestant nations, there is a corresponding increase in their prosperity. When these latter nations were Catholic they were not more prosperous than their neighbors; and the same principle is still more clearly illustrated in the history of the Jews. When the Israelites, as a nation, observed the word of God and sought redeeming grace they prospered; but when they turned aside sin brought down upon them poverty and destruction. In the face of such an overwhelming array of evidence as can easily be produced from all ages and from all lands, will not the teachers of political economy reconstruct their science, and adjust its principles in accordance with truth, the facts of history, the teachings of God's word, and the welfare of society. All these things point to the fall in Adam and sin as the cause of poverty, and obedience to the word of God, through the redemption in Christ, as the true source of the wealth of nations.

And may not this view of the material benefits of the gospel be of great service in the mission-fields? In reading reports from them one is often painfully impressed with the thought that but few missionaries succeed in making an impression on the public mind—a thing that St. Paul always accomplished. He did it the second Sabbath after he reached Antioch, and had “almost the whole city together to hear the word of God.” It was the same at Iconium, and at Lystra, and at Derbe, and at Philippi, and at Thessalonica, and at Ephesus, and at Athens, and almost everywhere he went. It is true that his life was often in danger, and the vagabond Jews followed him up, and he was several times whipped, and repeatedly he had to leave on short notice; but wherever he went he was “the observed of all observers,” and did get his message before the whole people, and gave all an opportunity for salvation; and this is what many at great expense stay five, ten, and twenty years in heathen places, and apparently do not accomplish. They teach a few, distribute some tracts, and preach to a handful at the mission chapel; but the great multitude is untouched. What is the cause? To say that the heathen must be schooled and educated before they can be converted is such a slander on the power of the gospel and the efficacy of the Holy Ghost that it cannot for a moment be entertained. God bless every missionary! but may not much of this failure come from not choosing suitable themes? It will not do to preach to the heathen as if you were lecturing a class in divinity. We must get down to their level, and strike popular chords, which is just what the apostles did. Moses had the spies bring in the figs and grapes and pomegranates of Canaan, and show them to a people dwelling in a waste, howling wilderness, as an encouragement to them to at once enter the promised land; and shall we, through fear of letting down the dignity of the pulpit, or



from any other cause, fail to show the full-orbed salvation of Christ, and how "godliness is profitable unto all things?" Not that the missionary in heathen lands should be silent on the terrors of the law and the torments of the damned, only along with it present this view of "the unsearchable riches of Christ." To explain in a country where wages are ten cents a day how other nations make their labor worth a dollar, and prove that through the redemption in Jesus Christ the same opportunity is open to them, must surely there be an attractive subject for a popular discourse. And seeing that the doctrine is clearly revealed in the Holy Scriptures, who can truthfully say that God would not bless it to the conversion of many, as he has done the preaching of Jesus and the resurrection in the apostolic age, and justification by faith in Luther's time, and the truths of experimental religion in the Wesleyan revival of the last century? In no other way can we so speedily batter down the walls of error and prejudice and superstition that in heathendom are like ramparts about the souls of men to keep them from the path of life; and this truth, if well directed, is capable of becoming a formidable weapon, "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

If in the past theology has not formulated the economic value of religion into a doctrine (perhaps more than any thing else because wanting in a clear method of proof to demonstrate its worth), now that it is manifest, will it not be accepted and enshrined and given a place among the testaments that it carries in its ark for the salvation of a world? Through the preaching of this truth more than any other may we look for the promises of God to be fulfilled, that heathendom on land and sea will be shaken, and

the strength of kingdoms that oppose the truth be destroyed, and the chariots and their riders overthrown, "every one by the sword of his brother," until the Lord Jesus shall become "the Desire of all nations," and throughout the habitable earth it be said:

Let every kindred, every tribe,  
On this terrestrial ball  
To him all majesty ascribe,  
And crown him Lord of all.

And what better way to bring it about, and level "the throne of iniquity," and cause the reign of Satan to come to an end, than for the armies of the Lord to go round every idolatry, and every false system of worship, and every traffic founded in unrighteousness, and let all the inhabitants of earth know the evil and poverty and sorrow and affliction caused by them, until these defenses of the powers of darkness, like the walls of Jericho, with a shout will fall down flat, and the kingdom of Christ come and over all prevail? God speed its onward march! and may the time soon come when from all nations shall be heard "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth!" Amen.

## The Intellectual Value of Redemption.

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“Put on the armor of light.”

“Wisdom is better than rubies.”

“God gave Solomon wisdom and understanding.”

“The fear of the Lord is the beginning of wisdom.”

“And God said, Let there be light: and there was light.”

“Counsel is mine, and sound wisdom: I am understanding; I have strength.”

“Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.”

IF we examine the statistics of the illiteracy of the world, it will appear that the closer a nation draws nigh unto Christ the greater will be the measure of its light. In Protestant States nearly every one can read and write, in papal lands rarely over half, in countries dominated by the Greek Church not over a fourth, and in Mohammedan and idolatrous nations a still less proportion. China and Japan are the only exceptions. These two countries have some learning, acquired by the rote system of education; but they are both examples of the barrenness and blight that sin gives to the mind, and that even education is not able to remove, and a proof that even under the most favorable circumstances it only becomes fruitful of good and useful ideas under the hallowing touch of redemption in Christ. In both of these countries, with all their learning, the mind has lain dormant; and, after the lapse of ages, neither of these populous nations has given the world an invention or

discovery of any benefit. And besides, in addition to the taint of barrenness that sin gives the mind outside of the pale of Christianity, education is, as a rule, universally denied to women, and has been in all ages of the world. If there have been exceptions, they *are* exceptions, and not the rule. It is highly probable that there are not to-day over five, or at the outside not over ten, women in every thousand of the whole mass of those beyond the influence of Christianity, in any part of the world, that can read and write; and when we come to consider the progress of the mind in invention and discovery the difference between heathen and Christian lands is still more manifest. The invention of the reaper, telegraph, telephone, cotton-gin, sewing-machine, power-loom, printing-press, and steam-engine, and the discovery of illuminating gas, of anæsthetics to deaden pain, of the process of making Bessemer steel, and of manufacturing India rubber have all been made in those nations that have drawn closest to Christ. And as the darkness of sin disappears, and the light of redemption continues to shine and increase in brightness, there will be greater and grander discoveries made. Glory be to Jesus, who is the light of the whole world, and able and willing to illuminate all mankind!

## The Sanitary Value of Redemption.

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“Heal the sick.”

“By me thy days shall be multiplied, and the years of thy life shall be increased.”

“I will have respect unto you, and make you fruitful, and multiply you.”

“The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee.”

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease.”

“If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.”

THE doctrine is clearly taught in the Holy Scriptures that they that wait on the Lord shall renew their strength, and it was abundantly exemplified in the many sick healed by the personal ministry of the Lord Jesus, and is a part of the apostolic commission given to the Church and ministry to be extended to all nations and perpetuated to the end of time. As a living proof of this let us examine the sanitary statistics of the different nations of the world. England proper has doubled her population in the last fifty-three years, but on account of her political supremacy this was not all natural increase, but somewhat added to by immigration. But the Netherlands, without any immigration, have doubled their population in the past fifty-seven years, and Prussia in sixty-two, Sweden in sixty-four, and

Scotland and Denmark in sixty-nine. But to do the same thing in a country dominated by Catholicism takes in France one hundred and sixty-one years, in Spain one hundred and ninety-seven, Italy one hundred and eleven, Austria one hundred and twenty-seven, and Portugal one hundred and thirty-eight; so that on a fair average it may be stated that a Protestant community will double its population in about sixty-two years, and a Roman Catholic country in about one hundred and forty, and a heathen or savage state makes progress very slowly. Morocco, Tunis, Egypt, Persia, Turkey, China, and Japan have increased but little in population for centuries. These figures speak volumes; and the miracles of the Lord Jesus in healing the few sick in Nain, in Galilee, in Decapolis, and round about the Jordan are surely surpassed by the living power of his gospel to-day in healing whole nations—a living proof of the truth of his saying: “The works that I do, ye shall do, and greater.”

Furthermore, these statistics show how important the religion of a country is to every one of its inhabitants, and that it determines their health and longevity more than the soil or water or climate or any other of their natural surroundings. There is nothing that wastes and destroys life like sin, and nothing is so well able to minister to a mind or body diseased as the ordinances of redemption. The purity, prosperity, and intelligence that salvation brings are all conducive to long life, and the nation that will draw nigh to God through Christ is like the woman mentioned in the Gospels, who in faith touched the hem of the Saviour’s garment and was made whole.

## The Military Value of Redemption.

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"The Lord shall fight for you."—*Exodus xiv. 14.*

"The Lord strong and mighty, the Lord mighty in battle."—*Psalms xxiv. 8.*

"Ye shall chase your enemies, and they shall fall before you by the sword."—*Leviticus xxvi. 7.*

"The bows of the mighty men are broken, and they that stumbled are girded with strength."

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways."—*Deuteronomy xxviii. 7.*

"And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. . . . Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria."—*2 Chronicles xxxii. 21, 22.*

"And the Lord said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel. . . . So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon; . . . and they smote them, until they left them none remaining. And Joshua did unto them as the Lord bade him: he houghed [hamstrung] their horses, and burnt their chariots with fire."—*Joshua xi. 6-9.*

"When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies: let not

your heart faint; fear not, nor tremble, neither be ye affrighted at them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.”—*Deuteronomy xx. 1-4.*

“The Lord spake unto Joshua: . . . There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”—*Joshua 1-9.*

WHEN war is unavoidable, to be triumphant in battle is a matter of vital importance to a nation; and when two countries engage in war the main thing in deciding the victory is, Which has the purest form of religion, that best eradicates sin, and teaches the righteousness that “exalteth a nation?” This would be a new idea at West Point and most military schools, although the Holy Scriptures clearly teach the doctrine; and, as a further confirmation, we may examine the map of the world, and see what the events of history prove. On examination we find that no heathen country is able to conquer a Christian nation, although the reverse is often the case. Cortez with a small band conquered Mexico; Pizarro did the same thing in Peru; and Lord Clive and Warren Hastings, with a handful of troops, founded an empire in India. And the same principle holds good in conflicts among Christian nations. The



veteran infantry of Spain, that were not wanting in valor, led by Alva and the Duke of Parma, the foremost soldiers of their age, and backed with all the powers of a world-wide monarchy, were powerless to subdue a few provinces on the sands of Holland, where they were contending for the liberty to worship God in accordance with the teachings of an open Bible. In 1837 Texas, with a Protestant population of not exceeding twenty-five thousand, raised the standard of revolt; and Santa Ana, with an army eight thousand strong, and backed by all the resources of the Mexican Republic, was not able to reduce them. The Texans, although vastly outnumbered, but with a superior religion, were soon victorious, and won their independence. To-day there is no Protestant country in subjection to a Papal Greek Church or heathen nation, while the reverse is in many instances the case, and over extensive portions of the earth; and it must ever be so; for with sin goes fear and weakness, and with salvation goes strength, fortitude and courage.

The Bible records some of the brightest examples of the military art. Take, for instance, Joshua's battle with the five kings. A courier arrives at the camp at Gilgal with the news that they are about to attack Gibeon, and urging immediate assistance. Orders are at once given to prepare for the expedition. The trumpet sounds, and the troops are put under arms; and, by an all-night march of between sixteen and eighteen miles, up a mountain, at daylight they fall upon the armies of the Amorites so suddenly that they are discomfited, and slain with a great slaughter. Now, while they are suffering from defeat, and in the open country, and before they can get back into their defenced cities and have to be fought behind fortifications, is Joshua's opportunity to make the campaign "short, sharp, and decisive;" and it proves the efficiency of the army and the

military skill of the general that he discerned it. Although they had made what would usually be considered a good day's march, and fought one battle, pursuit was at once ordered, and they were followed by Beth-horon and Azekah unto Makkedah. This made, without any rest, over forty miles of travel on foot, and a battle, and for the last half of the distance constantly engaged in a running fight. The physical endurance, discipline, and courage of an army that on such short notice could have accomplished such a feat must have been perfect. In the late civil war in the United States some of the body-guards of the commanders, that were composed of a small number of picked men, might have been able for this work, but it is certain that there was no corps or brigade of infantry troops in either army possessed of the valor, discipline, and physical endurance necessary to perform such a service. Stonewall Jackson's command would probably have come nearer it than any other, and did accomplish some wonderful feats of marching and fighting, but nothing that will compare with this exploit of the troops under Joshua.

General Early, in the Valley of Virginia, made a movement that had some resemblance to Joshua's attack upon the five kings. The Federal army, under General Sheridan, were intrenched a few miles below him, resting their left on what was deemed an impassable mountain. On the night of October 18, 1864, Early divided his command, and sent one half, under General Gordon, to climb round the sides of the mountain, while he took the remainder with the artillery and advanced in front as close as he could on the Federal lines without being observed. It was an astonishing feat for an army to clamber over the rocks and precipices of the mountain, and particularly at night; but it was successfully done, and at day-break, unobserved, they formed inside the Federal intrenchments, surprised the

camp, and swept all before them. Provisions and clothing in great abundance were among the spoils; and the thinly clad and hungry soldiers, after an all-night march, were in great need of both (as doubtless were the soldiers under Joshua); but their salvation for the time being consisted in maintaining their discipline and organization until the victory was completely secured. As the Federals retreated in disorder and great confusion, it presented a tempting opportunity to follow them and "smite the hindmost," and either capture or destroy the entire army. Early undertook it, but at every step of the advance men dropped out of the line, and organization was lost in the pursuit. Whole companies stopped to supply themselves with overcoats and blankets for the approaching winter, or to make coffee—just then a great rarity in Confederate camps, and of which a large quantity was in the captured stores. Sheridan that night was twelve miles distant at Winchester; and in the morning, when he heard the guns, he galloped to the front, rallying his men as he met them, and made a stand six miles from the battle-field at Newtown. When Early came up his force was so depleted and disorganized that it was beaten; and the advantage was followed up until he lost all the fruits of the morning's victory, twenty-six of his own guns, and one-fourth of the ten thousand men he took into the action. With a flying army before him it was a tempting opportunity to follow; but in view of the condition of his own troops Early erred in ordering the pursuit, although the great loss he suffered was caused by disorganization and the failure among his own men to preserve their discipline.

Nothing is so well adapted to produce courage, good discipline, and physical endurance—the main elements on which the efficiency of an army depends—as true religion; and nothing is more contrary to them than sin. This was well understood and exemplified by Oliver Cromwell in the

wars between the king and Parliament of England. In the conflict the nobility and their retainers, as a rule, sided with the king, and fought his battles with spirit; while the towns generally favored the Parliament, but turned out rather a poor class of soldiers; so that victory inclined first to one side, and then to the other. After the battle of Edgehill, which was indecisive, and claimed as a victory by both sides, Cromwell said to his cousin, the famous John Hampden, who was commanding a regiment, that "they never will get on with a set of poor tapsters and town apprentices for soldiers. To cope with men of honor they must have men of religion. Mr. Hampden said that it was a good notion if it could be carried out." At the commencement of the war Cromwell became captain of a mounted troop, and writes to a friend: "I have a lovely company; you would respect them did you know them. They are not Anabaptists; they are honest, sober Christians, and they expect to be used as men." Again he writes to the authorities, urging them to be careful to "choose honest, godly men for captains of horse: for honest men will follow them; and they will be careful to mount only such." He soon became colonel, and prayer-meetings in that regiment were frequent; and not a man swore but he paid his twelve pence; and no drinking, disorder, or impiety was allowed. At the battle of Marston Moor this regiment turned the scale and brought victory over to the Parliament side. And the advantages of an army like it became so manifest that a bill was passed to "new model" the military forces somewhat on Cromwell's plan and to prohibit members of Parliament from holding commands in the army.

When the "new model" was adopted the Parliament forces, although sometimes severely pressed, were *after that never defeated!* The victories of Naseby and the capture of Bristol speedily followed, and they were soon in com-

plete control of the kingdom. When war broke out with Scotland ten thousand of them, commanded by Cromwell, were close to Dunbar; and their enemies, thirty thousand strong, under General Leslie, held the only pass for their escape.

Cromwell wrote a letter to Hazeling, Governor of Newcastle, saying that if he got out it would be "almost a miracle." The sea was all about him, and it broke on the beach with a heavy swell, as if it were sounding a funeral dirge for his army. In this extremity, and not knowing what to do, his faith does not fail him. He continues: "The only wise God knows what is best. All shall work for good. Our minds are comfortable—praised be the Lord!—though our present condition be as it is. And indeed we have much hope in the Lord, of whose mercy we have had large experience." That evening Leslie felt so sure of capturing him that he marched down for his surrender or annihilation. Cromwell noticed as he did so that his troops were in very close columns, and that he halted them in ground so narrow between a brook and a steep hill that they had not sufficient room to maneuver; that his right wing was somewhat exposed, and without much support from the center. This to Oliver was like the sound of a going in the mulberry tops that we read about in the book of Samuel, and he exclaimed: "The Lord hath delivered them into our hands!" Could he not now strike that right wing with all his strength, and throw it back in confusion, to spread disorder to the main body, and follow it so closely as to defeat all before they could reform their lines? That night he placed his troops in position to attack. The army discerned its danger, and the time was mostly spent in prayer. The commander of a regiment, riding along at night, hears the voice of a subaltern leading in prayer with such marvelous liberty that he stops to listen, and is so strengthened that he becomes cer-

tain, and tells several that he is sure a way will be opened for their deliverance. In the gray dawn the trumpets sound, and both sides are stirring. As they charge they cry, "The Lord of hosts! the Lord of hosts!" and Oliver says, "Let God arise, and let his enemies be scattered." On the first onset the assaulting column wavered; "but," says their commander, "God gave us courage, and the enemy became like stubble to our swords;" and in three-quarters of an hour, just as the sun rose, the Scotch army was thrown into confusion, and soon shivered into fragments; and Cromwell, as soon as he was master of the field, halted his troops long enough to sing the one hundred and seventeenth Psalm, and then started in pursuit of the fugitives. He writes to a friend the next day: "After much appealing to God we fought the Scotch armies, and the fight lasted above an hour. We killed (as most think) three thousand, took nearly ten thousand prisoners, all their train, about thirty guns, great and small, besides bullet, match, and powder very considerable, about two hundred colors, above ten thousand arms, and lost not over thirty men. 'This is the Lord's doing; it is marvelous in our eyes.'" And in his official dispatch to Speaker Lenthall he said: "It is easy to say that the Lord hath done this, but it would do you good to hear our poor foot go up and down making their boast of God. We that serve you beg of you not to own us, but God alone." Some may call this fanaticism, but an experience and history like this is in line with the teachings of the Holy Scriptures.

Ireland is desirous of "home rule," and ought to have it; and so should every nation. But each time the effort is made, like the drowning man who clings to the stone that carries him to the bottom, so does it cling to Papacy, although all along Romanism has been the great source of its misfortunes. It commenced with Pope Hadrian, who

gave a decree for its conquest to Henry II. of England, which was afterward confirmed by Pope Alexander III., in 1175. This act opened the way for a deluge of misfortunes that have continued down to the present time. Still plans are often formed for its deliverance—money is subscribed, and brave men risk their lives—but the uprising only ends in failure and in fastening on them tighter the yoke of foreign dominion. But there is a plan that even against overwhelming odds has never yet failed, and it is very simple. Let any nation, through the redemption in Christ, rise up to worship the Lord in the beauty of holiness, and God will become its deliverer. This plan was tried on the banks of the Red Sea, and every one knows the result. It was again tried on the sands of Holland, and after the oppressors had expended a sum equivalent to two billions of dollars they were forced to acknowledge the independence of the United Netherlands. It was again tried by the thirteen colonies against England, and won. It is true that to a casual observer there may not appear much difference in the religions of these two countries; but the evangelical Churches, in accordance with the spirit of the gospel, have always loved liberty and taught the rights of humanity, while the Episcopal, which is the Government Church of England, contrary to the spirit of the gospel, has often opposed it with all its might. It did this in the battle of liberty against privilege that Pim and Milton and Hampden fought. When freedom was crushed, and its friends were being put to death, this Church was engaged in wresting the teachings of St. Paul from their true meaning to manufacture the unscriptural doctrine of the divine right of kings. And on the very day that some of the bravest men in England—like Lord Russell and Algernon Sidney—were being judicially murdered to satisfy the rage of a profligate monarch this Church, in solemn convocation at Oxford, declared

that "it was in no case lawful for subjects to make use of force against their princes, or to appear, offensively or defensively, in the field against them," and that "passive obedience, even to the worst of rulers, was a part of religion." True to the errors of its creed, it opposed the freedom of the United States. It is probable that there was not a single minister of this Church in all the thirteen colonies that did not hold fast his allegiance to King George and try to prevent the independence of the United States. But the colonies became free, and so will any people that as a nation will worship the Lord in the beauty of holiness. Let them move in this direction, and they will soon be caused to sing as they lead their captivity captive:

"The Lord is a man of war:

The Lord is his name.

Thy right hand, O Lord, is glorious in power.

Thy right hand, O Lord, hath dashed in pieces the enemy."



## The Ordinance of Justice.

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"Judge righteously."

"The law of the Lord is perfect."

"Ye shall not respect persons in judgment."

"The statutes of the Lord are right, rejoicing the heart."

"Keep ye judgment and do justice, for my salvation is near."

"Righteousness and judgment are the habitation of his throne."

"Thou gavest them right judgments, and true laws, good statutes, and commandments."

"Law is nothing else but right reason derived from the Divinity, and government an emanation of the divine mind."—*Cicero*.

"Woe unto them . . . which justify the wicked for reward, and take away the righteousness of the righteous from him!"

"Law is a rule of conduct prescribed by the supreme power in a State, commanding what is right and prohibiting what is wrong."—*Blackstone*.

"Justice is the fundamental idea of the State. All its rules should be but the application of the principle of justice."—*Alden*.

"And [the king] said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

"Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."

"The purpose of civil government, either in its machinery or its administration, is (1) to maintain justice and (2) to provide for the general welfare."—*W. T. Mills*.

“The design and object of laws are to ascertain what is just, honorable, and expedient, and when that is discovered it is proclaimed as a general ordinance. This is the origin of law, which for various reasons all are under an obligation to obey, but especially because all law is the invention and gift of Heaven, the sentiments of wise men, the correction of every offense, and the general compact of the State, to live in conformity with which is the duty of every individual in society.”—*Demosthenes*.

A WISE code of laws, with a speedy and efficient method for their administration, is of great benefit to any people. Where there are good laws faithfully executed they become a terror to evil-doers. There a horse is worth more to his owner, because the chances are lessened of his being stolen. Goods can there be sold, and all manner of legitimate business done at a smaller profit, for the chances of robbery are decreased. Indeed, life itself becomes there more enjoyable, for the chances of being assaulted or murdered are diminished. It is the province of law to protect and make secure life and property. It does this by raising up a barrier against evil, that behind it the good may in safety dwell, and in peace and quietness enjoy the fruits of their industry. To do this the lawgiver must be able to exactly define the place where the good ends and the evil begins, and to accurately mark out the line between right and wrong. His object should be, first of all, to remove the causes and temptations that lead to crime, for here an ounce of prevention is worth a pound of cure; and if the laws are still violated, such penalties should be inflicted as would prevent its repetition. But the penalty need not be greater than will deter from a repetition of the offense; and provided the welfare of society is guarded, the fewer and simpler the laws are the better. The highest excellence in this particular that the world has ever known was reached thirty-three hundred years ago, and by a people whose God was the Lord. Their laws built a wall about that people that

for simplicity and safety has never been surpassed. The fundamentals were reduced to ten precepts, and their entire legislation did not exceed a few hundred pages; and it was equity and justice and righteousness from beginning to end, and has never in a single particular been shown to be in error. Under it females were protected as they rarely ever have been, either before or since, in any part of the world. If a great wrong happened to a girl in a field the candor of the Hebrew law asserted her weakness, and utterly refused to hear any thing else, and would only be satisfied with her marriage, if agreeable, or the death of the offender. But nearly all other codes, even to this day, afford but little protection against this class of offenses. In many nations the law-makers, not having their senses exercised to discern good and evil, are often excessively severe for petty offenses, and other grave matters are passed by or but slightly noticed. Instances have been known where a youth, for breaking into a store and taking six dollars, has been sent for three years to the penitentiary, and in the same court the sentence of another for the larceny of eleven thousand dollars, and none of it ever returned, was only one year. Suppose, for instances, these two offenses were tried by the laws of God. All the difference they make between larceny and burglary is that in case the burglar is slain while breaking into a house the killing is held to be justifiable. Aside from this both offenses are classed alike, and the penalty is for the thief to restore double. This would have made the sentences in these two cases very different from what they were. But surely the change would cause them to be more in accordance with justice. True to the teachings of a sound theology, the same statutes everywhere declared the sacredness of human life, and that man was a representative of the Godhead; and for homicide, if it were accidental, the doer of it must still live in a city of refuge until the death of the high-

priest; and if it were maliciously done, no satisfaction whatever was to be taken for the life of the murderer. And these penalties were speedily executed, that all might fear and do so no more. But in many countries—and nowhere more than in the United States, and particularly if there is money to make a defense—years must elapse, and then only after great expense, before the final condemnation of an offender is secured; and this delay, to say nothing of the guilty persons that escape, makes the proceedings of many courts almost worthless as an influence to restrain evil-doers from crime.

The methods of administering justice that God gave the Israelites possessed the prime qualities of being simple, speedy, efficient, and inexpensive. This proves their superiority; for to-day, even in most of the civilized nations, the forms of law are still so intricate and cumbersome as to make its administration proverbially tedious and costly. With the Israelites an officer did not gather up twelve of the loungers about a court-house to decide a knotty and complex question. The day might have been when the trial by jury served as a breakwater against the tyranny of the crown; but in a free government the jury system as we now have it and requiring a unanimous verdict is more a hindrance than a help to a faithful execution of the law. The courts in Judea were composed of a Levite, who was “learned in the law,” and the elders, who were the leading and most honorable men in the place. A change of venue was not allowed; but if the sentence was thought to be unjust, there could be an appeal for a probable cause, and the proceedings would be reviewed by a superior court. The cause was tried apparently without the assistance of advocates on either side, but the judges were required themselves to examine the witnesses and diligently inquire into the matter in controversy, and not to fear the faces of men

in judgment, but decide as for the Lord. In the trial before Solomon for the possession of the living child we can see an example of their procedure and order of business. With us the judge merely presides, and takes but little interest more than to correctly rule the law. But that trial before Solomon is recorded by the Holy Ghost to show the wisdom of the judge's examining the witnesses and of his diligently searching for the truth in order to render a righteous judgment. With them it was not necessary that a decision should be exactly in line with another that had been rendered ten, fifty, or a hundred years before. The main thing they required was that it should be a just judgment, that would "justify the righteous and condemn the wicked." This is just what the decrees of every court ought to be, and the Lord Jesus Christ and his great salvation is the way now, as in the past, for any people to have a simple, speedy, efficient, and inexpensive method of administering justice, and for decrees that shall be founded in righteousness for the tribunals of all the nations of earth. Glory to the Lamb!

One of our radical defects in administering justice is in assuming that no one has much rights in the courts but those who are charged with crime. Surely the community whose peace and order has been disturbed ought to be considered as having the right to such a speedy and faithful execution of the law as would make it a warning to evil-doers and prevent a repetition of the offense, and, as they usually have the cost to pay, that the proceedings should not be unnecessarily expensive. Let the trial of Guiteau serve as an illustration. Without any provocation, except that he was not given office, he had assassinated President Garfield and left a wife a widow and children fatherless. It was a plain case, easily proved, and, in fact, the charge was not denied. Surely two, or at the outside five, thousand dollars of the savings of honest industry ought to be

ample to have gone through with the forms of law in his condemnation. But the bill of expense sent in and paid by the United States Treasurer for that trial was forty thousand dollars. This is but a fair specimen of hundreds of similar cases of the expensiveness of justice that are occurring in every State of the Union, insomuch that some communities are deterred from enforcing the law on account of the uncertainty and expense attending its execution. It costs the United States Government between three and four millions annually to administer justice. No returns of its cost to the different States are accessible, but it is thought that thirty millions annually would be a low estimate, every dollar of which must be met by the taxation of honest labor, and is that much drawn from the wealth of the people. With simpler laws and a speedier and more efficient method of administering them, it is believed the same work could be fully as well done for half the money. This advance through Christ is possible to any people. Let the intellect of a nation to-day receive the hallowing and illuminating touch of redeeming grace, and of Him who opened the eyes of the blind, and it will not merely invent contrivances like the reaper and the telegraph, that are the admiration of the civilized world, but it will also simplify laws and devise contrivances that will give speed and efficiency to the dispatch of the public business in the courts.

As an additional evidence of the corruption of the courts and the great need that exists for a reform in the administration of justice, the following clipping from the *St. Louis Republic* of July 27, 1888, is here inserted:

John Curtis's bond of eight hundred dollars, signed by his father, was returned into court yesterday as "*nulla bona*," or no good. March 30th last Curtis took a room in the Merchants' Hotel, and called for ice-water. When the negro porter, Bonham, delivered the water Curtis shot him in the hip because he

would not dance. He was arrested, and through influence and pleading his case was continued seven times. A bond of eight hundred dollars was taken for his appearance, with his father as security, after his arrest; but this was never declared forfeited until last Monday, when Judge Paxson was on the bench. Like every bond in such cases, it was returned "no good," and the record of not realizing on forfeited bonds is unbroken in the criminal courts in St. Louis.

It is not difficult to imagine the twists and turns and misrepresentations that were likely used in that case to get a continuance *seven times*. And when the evidence was still too plain, and there was no other way to defeat justice, a worthless bond was filed; and this, when money and influence is brought to bear, is stated to be the usual procedure in the criminal courts of St. Louis. It is reported to be fully as bad in Cincinnati, and still worse in the courts of Saratoga and Kings Counties.\* The latter has jurisdiction over Coney Island, the great resort and meeting-place for the sporting characters of New York, Brooklyn, and adjacent cities. In these two counties they don't even pretend to enforce the laws against gambling and other like offenses. Recently an agent of the New York Society for the Suppression of Vice procured undoubted evidence against twenty-nine gambling houses, and laid it before the grand jury of Saratoga County. Some of the grand jurors voted against the bills because they said that if they were to stop gambling it would "ruin the big hotels and livery-men at the springs." But others of the leading tax-payers who were on the grand jury said they voted against them because the legal battle in the courts would cost the county not less than fifty thousand dollars, and the probabilities were that after all nothing would be accomplished; and they did not, on uncertainties, want to incur that addition-

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\* See "Gambling Outrages," by Anthony Comstock, published by the American News Company.

al amount of taxation. But in considering such a state of affairs, common in many large cities, the question suggests itself: Is it right for justice to give criminals so many advantages that communities are sometimes forced to endure crime and allow it to continue rather than risk the expense and uncertainty attending the enforcement and execution of the law?

A grave defect in administering justice is to put an attorney on each side, and let them, without any conscience, take all the advantage possible of the opposite party. Some of the lawyers are upright men, and, of course, they all claim to be conscientious, alleging, if they do any thing amiss, that it is professionally done in the interest of their client. But it is a false conception of duty which assumes that they should contend for their client through thick and thin, right or wrong, guilty or innocent; and governments cannot, without great detriment to the public welfare, accept the doctrine that a lawyer is professionally exempt from the honesty and truthfulness required in other callings. In the statutes God gave to Israel this was strictly prohibited. There it was ordained: "Thou shalt not speak in a cause to wrest judgment." This means that if a lawyer has no just grounds for his plea, he ought not to speak in that cause, either to prosecute or defend, or make dilatory motions, or take changes of venue, or appeal after appeal, with the hope that through some flaw in the proceedings he may be able to wrest judgment from the place called for by the law and testimony. If a lawyer is employed to defend a thief or a forger or a murderer, and the evidence discloses the fact that he is guilty as charged, that (so far as the attorney is concerned) should end the proceedings. He has seen that his client had a fair trial, and that he was not condemned in innocence, and that the penalty was not greater than the law affixes for the offense; and this, considering the claims



of conscience and the public welfare, is as far as an honest lawyer can go. But frequently the first verdict, although the offense was plainly proved, is but the beginning of a contest that is carried from court to court, and very often without any other motive than to defeat the ends of justice. The cases of the Chicago anarchists and of Maxwell,\* who murdered Preller at an hotel in St. Louis, were both appealed at great expense to the people, until they finally reached the United States Supreme Court—and without any merit in either of them worth mentioning. And, on reflection, similar instances will readily occur to any one, of protracted proceedings in the courts without any merits other than what shysterism has invented, and which, for any demands of justice, were unnecessary. Suppose a merchant were to sell a barrel of flour, representing it to be good when he knew it to be musty, would not all say that such a transaction was fraudulent? But lawyers often represent matters on the side of the plaintiff or defendant where the matter in controversy is worth a thousand barrels of flour, and when it is impossible for them not to know that what they are stating is false; and they excuse themselves from any charge of untruthfulness by claiming that

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\* Upon this case the *St. Louis Christian Advocate* editorially remarks: "If the hanging was just, it ought to have been done nearly or quite three years ago. This tardiness in the administration of law tends to the demoralization of society. In the first place it weakens public confidence in, and respect for, wholesome law, and, in the second place, it emboldens bad men to commit deeds of violence from which they otherwise would be restrained. They realize the delay and the possibility, even probability, of escape, and recklessly rush desperately on to the commission of high crimes. Depend upon it, if a country be safe, the people must feel that the law is in earnest; that it means what it says, is stern and inflexible, and must and will be faithfully and promptly executed. Nothing short of this will suffice."

they are merely rendering professional service to a client. By means of skillful lawyers, fraudulent claims are often successful, and just ones defeated, in the courts; and much of the iniquity and rascality going on in the land would never be committed but for the knowledge that, no matter what may be the crime, some lawyer, for his fees, will always be found ready to make a defense and "justify the wicked for a reward." Some of the executive departments of the Government at Washington, and a very few of the United States Courts, have adopted the principle referred to; and if it appears that an attorney has presented fraudulent claims or is acting in corrupt proceedings, he is debarred from practice. But it is doubtful if there is a State court in the Union that pays any attention to this rule. Not that Moses has here formulated an untrue principle, nor because its adoption would injure the innocent or pervert a just cause from being heard, nor because it would involve any additional expense; on the contrary, it would not only admit every just plea and facilitate the dispatch of business, but would also prevent a vast amount of unnecessary expense. The saved nation, walking in the light of redemption, will, very greatly to its profit, place this sound principle of legal science on its statute-book, and put able men of truth that fear God, "*hating covetousness*," to preside in its courts, who will enforce the rule.

The papers, in reporting the death, recently, of a prominent criminal lawyer in Indiana, stated that he had been employed in sixty murder cases, and in fifty-nine had secured the acquittal of his client. That the grand juries, usually composed of the best citizens, should, in sixty indictments for capital offenses, return fifty-nine against innocent men is so outside of the range of probabilities that it need not be considered. We are, then, forced to the conclusion that this man's talents were employed not in seeing that his

clients had a fair trial, but in destroying the safeguards of society and in turning murderers loose on the community. If a person has a very ingenious mind, and uses it in opening the lock of a bank and appropriating its funds, he will usually be held reprehensible. But to do a community a far greater injury by using the same talents and ingenuity in picking such flaws and defects in the proceedings of justice as will clear the guilty is the way to be honored as a great criminal lawyer. Verily there is still that which is "highly esteemed among men, but is an abomination in the sight of God."

Mills is authority for the statement that in 1884 there were three thousand three hundred and seventy-seven murders committed in the United States, and during the same time but one conviction for this class of crime for every thirty-two offenses. But does it not stand to reason that if the courts would with any degree of certainty punish criminals, not half these murders and robberies and larcenies would be committed? Under such a loose administration the law ceases to exercise due restraint, and the flood-gates of iniquity are opened for a deluge of crime. Is it any wonder that we should now be told that the criminal courts in several counties of Indiana are entirely superseded by an order known as the "White Caps," which goes round at night executing the decrees of Judge Lynch? And for this wretched state of society the previous miscarriage of justice in the courts is mainly responsible. This shows the evil that a good criminal lawyer, without any conscience, does to society, and the imperative necessity of enforcing the rule laid down by Moses. If a lawyer has any learning or evidence throwing light upon the pending issue, by all means let him present it, confining himself strictly to the truth. While he does this at the bar or as a counselor he is a useful member of society, for he facilitates

the dispatch of business. But if he is in the courts merely to delay and defeat justice, or wrest judgment, and give his advice how aldermen and legislators may be bribed, and to direct how valuable public franchises may be corruptly obtained, he ought to be excluded from the profession; and the honorable men in the fraternity ought to be among the first to insist on its being done.

Sir Thomas More was the first layman Lord Chancellor of England. He was not only the first, but was also one of the most learned and upright men that has ever filled the office. He had been a judge of one of the inferior courts at a very early age, and had spent all of his life either in studying law or in lecturing on it at one of the Inns of Court or in expounding it on the bench. Surely the opinion of a man of such eminent uprightness, and with such a large experience in courts and as Speaker of the House of Commons, is worthy of a weighty consideration. In a passage of a book describing his ideal of government and society we get his views. Some may think them visionary, but those who do ought to recollect that they follow almost exactly the line of thought of Moses and Solomon about simplifying laws and the best method of administering them:

They have but few laws, and such is their constitution that they need not many. They very much condemn other nations whose laws, together with the commentaries on them, swell up to so many volumes; for they think it an unreasonable thing to oblige men to obey a body of laws that are both of such a bulk and so dark as not to be read and understood by every one of the subjects.

They have no lawyers among them, for they consider them as a sort of people whose profession it is to disguise the matters and to wrest the law; and therefore they think it is much better that every man should plead his own cause and trust it to the judge as in other places the client trusts it to a counselor. By this means they both cut off many delays and find out truth more certainly; for after the parties have laid open the cause, without

those artifices which lawyers are apt to suggest, the judge examines the whole matter and supports the simplicity of such, well-meaning persons whom otherwise crafty men would be sure to run down; and thus they avoid those evils which appear very remarkably among all those nations that labor under a vast load of laws. Every one of them is skilled in their law; for as it is a very short study, so the plainest meaning of which words are capable is always the sense of their laws. And they argue thus: All laws are promulgated for this end, that every man may know his duty; and therefore the plainest and most obvious sense of the words is that which ought to be put upon them; since a more refined exposition cannot be easily comprehended, and would only serve to make the laws become useless to the greater part of mankind, and especially to those who need most the direction of them: for it is all one not to make a law at all or to couch it in such terms that without a quick apprehension and much study a man cannot find out the true meaning of it, since the generality of mankind are both so dull and so much employed in their several trades that they have neither the leisure nor the capacity requisite for such an inquiry. (*"Utopia,"* p. 83.)

#### RULES OF EVIDENCE.

Courts and judicial officers should clearly understand that they are given authority for other purposes than to condemn the innocent or acquit the guilty. But the very things that they ought not to do are sometimes done, and things which they ought to do are often left undone. We have glanced at some of the errors that exist, in the very body and structure of the law itself, even in Christian and civilized nations, and they are much greater in heathen countries. We have also considered some of the defects attending its administration, and we now come to examine another branch of the science—the rules of evidence. These ought to be such as would guide judicial tribunals in giving the proper degree of credence to conflicting and different kinds of testimony, and also would keep out extraneous matter so as to lead by the shortest and

most direct way to correctly ascertain the fact; but at present this branch of the science is in such an imperfect state, and its true principles are so little understood, that the time of the courts is often uselessly consumed in considering things irrelevant; and sometimes, by the very errors and unsoundness in the rules of evidence, judicial tribunals are prevented from coming to just conclusions. Recently the deputy treasurer of a county in Arkansas conspired with others for the robbery of the public funds in his charge. After it was accomplished, suspicion pointing to him, he was brought before the grand jury, and, on examination, revealed the plot. He then offered to give testimony that would convict his associates in crime if a *nolle pros.* were entered in his case; but as he was not only in the conspiracy, but had also violated his oath of office, his proposition was declined, although he was told that such a course would likely procure for him some mitigation of the sentence. When arraigned he pleaded "not guilty." The State then proved that the safe was in his charge; that it was opened in the usual way by some one who knew the combination; and that the lock was afterward mutilated to create the impression that the safe was broken into by a burglar. They then produced his own testimony before the grand jury. Upon this evidence he was convicted, but appealed to the Supreme Court. At the same time a somewhat notorious case was pending in the Appellate Court of New York, and upon identically the same grounds. Jacob Sharp had bribed the Board of Aldermen in order to get a railroad franchise, and a link in the chain of evidence that secured his conviction was his own testimony before a committee of the Senate. The Appellate Courts in both cases reversed the judgment, holding that the rules of evidence and constitutional rights forbid a person's own testimony being used against him without his consent. But if the object of

evidence is (as it should be) to get at the truth, why not require the person who knows most to explain? A court is not always obliged to be governed by such evidence, but it ought certainly to have authority to make the examination and let such testimony as it would develop be allowed to pass for what it is worth.

In the statutes that God gave Israel (Ex. xxii. 7-13) it was ordained that when a person was in possession of another's property, as was this deputy treasurer, and it was missing, and the thief could not be discovered by searching, the court should then examine the person who last had charge of the missing property, and require from him an oath that he had not put his hands unto his neighbor's goods. This is a very proper and reasonable procedure, and one to which no honest man would object.

Experience proves that the true rule of evidence in such cases is much better stated by Moses than by Professor Greenleaf; and that confession, when verified by corroborating circumstances, is evidence of a reliable character; and that there may be no doubt about this character of evidence and of the correctness of this method of procedure, we have examples that are recorded for our guidance—as much so as the doctrine of the new birth. When Achan was taken by lot it was not accepted as conclusive evidence of guilt—only a mere presumption that gave the judges the right to interrogate him, as in the case of a person who had been in charge of missing property; but it still took two witnesses to a violation of law before he could be condemned to death. The use of the lot was not, as some imagine, a blind, fanatical, hap-hazard way of deciding a matter; it merely left the person upon whom it fell in much the same position as if a modern grand jury had returned an indictment against him. Joshua, acting as a judge, and proceeding strictly in accordance with the law, said unto Achan:

“My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.” And when he made his acknowledgments, that was one witness; and when messengers were sent to search for the coveted property, “and, behold, it was hid in his tent, and the silver under it,” that was a corroborating circumstance equivalent to a second witness, and established the legal proof. If this method of administering justice is to-day avoided by every tribunal in the land, all must admit that it was a very simple, direct, and reasonable way, and did the accused no injustice; for it was clearly proved that he had violated the law and had caused thereby the death of thirty-six men and impaired the courage of the army.

Why should a community be required, as in the case of Sharp\* or this deputy treasurer, to go to enormous expense in procuring evidence when it would often be found wholly unnecessary if upright and competent judges were allowed to examine the accused or make use of their own former testimony, giving them full liberty to explain. The Bible will not sanction torture, that the accused may become a prosecuting witness, although it was the usual judicial custom in barbarous times. In the rebound the courts, like the pendulum of a clock, seem to have gone to the other extreme; and by so doing have missed the true scriptural rule of evidence, although they adhere to it in the case of stolen property. But it is just as proper and reasonable to proceed in accordance with the rule of evidence laid down by Moses, and require the person who was last in possession of missing property, when it cannot otherwise be explained, to tell what he knows of its being lost, as it is to require the person found in possession of stolen property to tell how it has been received or stand condemned for the offense.

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\* The costs to the State in the Sharp case were \$25,000.



But justice was outraged by the ruling of these high tribunals, and a wrong done to society and an injury to the public welfare when the just sentence of these two men was set aside, although there was no possible doubt of their guilt, and that they had done their respective communities very great harm, and that thousands of dollars of the savings of honest industry had been expended in an effort to bring them to justice. How was it done? By exalting error above truth, by considering Professor Greenleaf a better authority on the rules of evidence than Moses, and esteeming more highly fallible human enactments than statutes in the formation of which the Holy Ghost had guided the pen of the lawgiver. How long will it take the nations to learn the value and wisdom of the Holy Scriptures? Lord, cause this book to make the scales fall from the eyes of the nations, that they may speedily see the beauty of holiness until they will all with one accord, earnestly and in all things, desire the coming of Christ's kingdom. Amen.

## Redemption and Liberty.

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“Proclaim liberty throughout the land unto all the inhabitants thereof.”—*Leviticus xxv. 10.*

“I have broken thy yoke, and burst thy bands.”—*Jeremiah ii. 20.*

“The yield of a land depends less on the fertility of its soil than on the freedom of its inhabitants.”—*Montesquieu.*

“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”—*John viii. 31, 32.*

“Liberty cannot long endure in any country where the tendency of legislation is to concentrate wealth in the hands of a few.”—*Daniel Webster.*

“I will call unto the Lord, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.”—*1 Samuel xii. 17–19.*

**L**IBERTY is of the utmost importance to a nation. If a people are going to do their best, they must have autonomy and free institutions and republican government. It is always a great misfortune when it becomes necessary to reduce a whole people to a state of political tutelage and servitude, for no nation has ever risen high when thus dominated and ruled by another. Indeed, it may be said that if it is undesirable for a nation to be ruled by another from without, it is equally undesirable that it be ruled by

a privileged class from within. A privileged class, or order of nobility, is constituted by taking something from one and giving it to another. When one class is made masters that means that it is ordained for another class to be servants. When twelve men own half the area of Scotland, and a few thousand persons own all the real estate in Ireland, that means that a great many in these two countries must be landless. When the power to rule is all given to one man, and a king or emperor is created, that means that the rights of governing are taken away from every other inhabitant of the nation. Redemption in Christ teaches not merely the doctrines of liberty, but, what is far more, by the "hunger and thirst after righteousness" it creates, nations are prepared for its reception and preservation. While the good moral character of the population is a matter of great importance under any form of government, in a republic where the people rule it is indispensable to their welfare and safety. Let it be known that the first republic in the world was founded under the direct influence and guidance of redemption. It was not merely the earliest by nearly a thousand years, but it was in several important particulars the best the world has ever known; the United States of America is not excepted. It assumed that all had rights that should be guarded, and it threw the shield of law about the poorest, and even protected the brute creation or a bird's nest in a pathway from unjust or cruel treatment. Its ideal was to have every man dwelling safely under his own vine and fig-tree, with Church and school facilities for all. While in Israel the priesthood might be considered a favored class, yet, as they were prohibited from owning land other than a town lot, and were dependent for support on the voluntary contributions of the people, their rule could never become oppressive. The plan of the Holy Scriptures in ordering the public affairs of the Israelites was to give a local govern-

ment to every city and one to each tribe, and then to have a general government ruling over all, but each was possessed of full powers and was supreme in its own sphere. In the plan of the statesmen of Rome the imperial government possessed all authority, and the provinces none only what they chose to delegate to a procurator, or deputy. On the contrary, in Greece all authority was vested in the States and cities, and their general government was a loose federation without any power of its own. By rejecting the defects of both these systems, and uniting their excellences of giving local authority to the local government and imperial authority to the federal government, which is substantially the plan of the Constitution of the United States, it shows that in this particular we have just reached that degree of knowledge in political science that was possessed thirty-three hundred years ago by the Hebrew nation. Moreover, their general government not only directed in matters of war and diplomacy, but also guarded the moral, social, economic, sanitary, educational, and spiritual welfare of the people. And in all ages of the world what government has ever equaled it in conferring benefits on the people over whom it ruled? The Lord Jesus to-day is the way, as he was then, to just such a government in principle for all the nations of the earth.

Sin is what causes men to be selfish, oppressive, and tyrannical. Wherever it abounds it appears in the form of unjust laws, that cause the administration of government, while favoring one class, necessarily to fall with burdensome weight upon some others; and where sin reigns, to darken the mind and obscure its perceptions of right and wrong, it must ever be so. Outside of the pales of redemption no people have ever had any true conception of justice or human rights. Viewed from the stand-point of all the inhabitants, the liberties of Greece or Rome were very imperfect. A

person might search the laws of Sparta and Lacedæmon through, and not find any thing like a declaration that "all men are created equal," or a bill of rights securing it to them, as it is in the Constitution of the United States. And he might to-day do the same with the laws of any heathen state, and his search would be equally fruitless. The gospel declares that man was made in the image of God, and in him is neither Jew nor Greek, Scythian nor barbarian, bond nor free; and that he made of one blood all nations, and that every one is possessed of a soul so valuable that Jesus died for its redemption. But it is only where this gospel is preached in all its fullness that Governments accept the doctrine that all should be protected "in life, liberty, and the pursuit of happiness." Rome was a republic, but the patrician class had so many privileges that they might be considered as being above the law, while the plebeians had so few that their liberty was little more than a choice of masters, and their slaves were never considered as more than property, without any rights whatever. It was not so in Judea. In Israel there was only one and the same law for all, whether strangers or Israelites; and there was no one there above the law, and none so far beneath it that it refused to give them shelter and protection; and it was a merciful one. If a man was thriftless and a bad manager, he still went free from his debts at the beginning of every seven years; but perpetual slavery was the penalty for insolvency in Rome. Much of late is being said in the United States about the rapid accumulations of vast fortunes and of monopolies in oil, in land, and in railroad franchises; and the laws are silent and powerless to prevent the evil. It was not so in Judea. There the homestead was so carefully guarded that a monopoly in land could not exist, and their income tax would soon have lessened the number of the Goulds, the Astors, and the Vanderbilts of that time. At

present we have no way to correct many evils but by some wild, mad revolution that comes along every century or two, and like a tornado levels all before it. But in Judea they had an orderly plan that operated every fifty years to prevent the rich from getting richer and the poor from getting poorer. When the constitution of the commonwealth of Israel is fairly studied, it will appear to be a merciful plan of government that guarded and protected the weak against the strong, and gave equal rights to all and special privileges to none—just such legislation as every people on the face of the earth to-day needs; and the Lord Jesus Christ is the door now, as he was then, to just such a government and to deliverance for all the downtrodden of earth, either from the oppression of a foreign state or a privileged class among themselves.

Andrew Carnegie has recently written “Triumphant Democracy,” a work showing the superiority of republics over monarchies. He shows that, in wealth, in commerce, in agriculture, in manufactures, in arts, in literature, in education, in the push and enterprise of their inhabitants, in the social and political condition of their people, in their resources in time of war, and in the absence of a standing army in time of peace there is no comparison. Mr. Carnegie might have added another chapter to his very interesting book, showing that republics have been singularly fruitful in eminent men. Why have not some eminent orators and great inventors appeared under the rigid iron despotism of Russia? The cause is manifest. Under such an oppressive system of government their development is crushed; but liberty affords the opportunity, gladly assists in their growth, and rejoices, as it were, to lend wings to the minds of its people; and the poet, the orator, and the inventor are as indigenous to the domain of a free republic, and may as confidently be looked for there, as flowers in the spring.

What a brilliant galaxy of illustrious personages have been produced in Judea, Greece, Rome, Genoa, Venice, France, England, and the United States, with even a measure of liberty! Blot out these few places from the world's history while they are under the influence of free institutions, and you take out nearly all its great poets, artists, orators, teachers, preachers, philosophers, historians, inventors, discoverers, explorers, warriors, statesmen, and lawgivers. This is another proof of the wisdom and goodness of God in selecting this form of government for his chosen people; and when they turned it into a monarchy the change was only effected over the express warning and protest of Jehovah. Therefore, seeing that in every age of the world this form of government has been the best for the people, and has the divine sanction and approval above all others, do not ministers of religion make a cardinal mistake in opposing it and declaring free institutions to be of the devil? May it not be said about such, as the Lord said about some others in the days of Jeremiah, that "they prophesy lies in my name. I sent them not, neither have I commanded, neither spake unto them. They prophesy lies unto you, and a false vision?" And yet this was substantially the attitude of the ministry of the Episcopal Church in England during the sixteenth century, and of the ministry of the Catholic Church in France during the seventeenth. Nevertheless, the foundations of God standeth sure. The republic is the goal to which all nations in their governmental institutions are tending. It existed in a very imperfect form in Greece or Rome; and look at the height to which they ascended! See the songs, the orations, and the histories they composed, the temples they built, the prodigies of valor that their armies accomplished! Does any nation wish to ascend to a far higher plane of social and political liberty, where every right will be conceded

and a freedom so perfect will become the heritage of all that there will be neither patricians nor proletarians, neither lords nor commons, neither bond nor free, and neither male nor female? Behold the Lord Jesus calls all the world of mankind to just such a liberty, and the more people and nations accept his yoke and bear his burden the more will they be delivered from wrong and injustice and every form of oppression.

If freedom in the past enabled the mind to produce works that after the lapse of two thousand years are still for excellency of their kind unsurpassed, let it be known that with age liberty has lost none of her power to give strength and sharpness and penetration to the intellect. If the United States has not as yet produced, in statuary painting or literature, any great works of art, it is only because the minds of her people have been engaged in bringing forth fruit in other directions. Their task was different from that of the nations of antiquity; and right well have they done their work. But the same brain and hand that conceived and has given to the world the reaper and mower, the cotton-gin, the electric telegraph, the lightning printing-press, anæsthetics to deaden pain, the way to manufacture India rubber, and, in two hundred and fifty years from its settlement bridged and spanned the continent with an iron road, could also have produced satires like Juvenal, tragedies like Sophocles, statuary like Phidias, history like Tacitus or Herodotus, and painting that would have rivaled the "Transfiguration" by Raphael and the "Last Judgment" by Michael Angelo.

That the mind of the people of the United States has taken a more useful and practical direction is undoubtedly due to the influences of redemption. Selfishness is inherent in the natural man, and paganism and all false religions are unable to restrain its power. This causes slavery and



the consequent degradation of labor which, by reason of sin, is and always will be the normal condition of heathendom everywhere. So great is the darkness of sin that it rarely ever occurs to any one living in a country dominated by a false religion that there could be any way to lessen the burden of toil. Only where is heard the voice of Him who called unto all who labor, and promised them rest, that inventions appear which make its realization possible; and none but a people animated with the freedom and intelligence that redemption brings would ever have invented the labor-saving contrivances that may to-day be found in the patent-office at Washington, and are the wonder and admiration of the whole world. Indeed, only as a people receive and possess the grace of the Lord Jesus Christ are they prepared to completely understand and obtain the full benefits of all these ingenious contrivances.

Liberty must be in accordance with justice; otherwise a trespass on the rights of others, even if done in its name, is still oppression. Redemption lays the foundation of national liberty by at once offering each individual the love of righteousness and intellectual freedom. As he accepts the first he becomes possessed of the second; and by faithfulness it can be preserved even under the most adverse outward circumstances. St. Paul endured hunger, perils on the land, perils on the sea, perils from his own countrymen; bonds, scourging, and imprisonment were his fate in many cities; his friends were few, and none of them stood by him. When his appeal was heard at Rome he was in prison, thinly clad, and needed the cloak that he left at Troas; but, amid all these adverse circumstances, as you read his writings you are at once convinced that, although his body was bound with chains, the iron of oppression had not entered his soul, and his mind was still free. It was not always this way with him: there was a time when his

mind was chained to the letter and form of old, worn-out ceremonies in religion ; but he had an experience while on his journey to Damascus that opened the eyes of his understanding and set his mind free, and the "truth as it is in Jesus" will do the same for any one who receives and retains it. Valuable as this freedom of the mind is to the welfare of a nation, it is not in the power of a political decree to confer it, although the State, by producing favorable conditions, may, and can, assist. It is sin that binds and enslaves the mind, and only what removes it can give it liberty. While sin remains it will always be in bondage to something that will be sure in the end to prove injurious. It may be to some form of vice, to fashion, to the fear of man, to vain and useless traditions, to signs, omens, lucky days, superstitions, fortune-telling, or, perhaps, to the teachings of a false religion. It is the fashion in China for ladies to have small feet, and by binding them for years, and suffering great pain, they are made so. Occasionally, under the influence of missionaries, a family is led to see its folly, and decide that their girls shall not endure such misery or be that way deformed. A person unacquainted with human nature might think that surely in that family there would be no objections; but frequently the girls themselves are among the first to protest; and often, when their feet are not bandaged, will do it themselves, and endure its excruciating torture rather than be out of the fashion. This shows the hold that sin has on the natural mind and the radical defect in the writings of Jean Jacques Rousseau, that had such a large influence when the Constitution of the United States was formed, and are still accepted by a great many.

The underlying principle of Rousseau's "Emile" and "The Contract Social" is that nature is pure and may with safety be followed; and his ideal of education and the

State was simply a return to nature. Adam, conformable to the laws of God, and before he fell, might have followed the instincts of his nature, but not always with safety afterward; and neither can any of his posterity. We can see the same principle illustrated on a much larger scale when whole nations exchange freedom for bondage. The fourth of July orator generally represents the chief danger to popular liberty as coming from a designing, ambitious man seizing on supreme power, and suppressing the liberties of the people and bringing all in subjection to his authority. The reverse is usually the case. When the principles of a people become corrupt, they invariably surrender their own independence, and offer their liberty and privileges to some one, and the only question before that person is whether he will accept it, or let them give it to the next successful military commander. It was that way in Greece. It is true that Philip and Alexander both wanted supreme power; but they never would have succeeded until the morals of the people had become so degenerate that a majority of the populace were quite as willing to confer it on them, even if it did subvert the liberty and independence of the Athenian republic. The same thing was enacted in Rome with Julius Cæsar; in France, with Napoleon Bonaparte; and in Israel with Saul. These events prove the deceivableness of sin and the enemy it is to political liberty, and that redemption, by delivering from it and giving freedom to the mind, lays strong one of the main foundations of a republic.

When intellectual freedom and the facilities of obtaining information exist to any considerable extent among the people they create a formidable weapon to destroy despotism in what is termed public opinion. If it existed to-day in the empire of Russia, even without a constitution or a legislation, it would prevent many of the atrocious crimes on

humanity of that Government in banishing so many of its citizens to Siberia, and in the blood tax in men and material of war it exacts for the support of its enormous standing armies. But the trouble with the people of Russia is that sin has enslaved their minds, and in addition they have been kept in such ignorance that *the public there has no opinion*. This leaves the government altogether in the hands of a privileged class, and to be administered mainly for the benefit of the office-holders, from the czar on down; and the nations of the past have nearly all been ruled in the same way. They have usually been controlled by a small privileged class (generally hereditary), who have looked on the people as having but few rights, and exacted a large compensation for their services in governing. But the plan of government by representatives makes it practicable to do without a privileged class, particularly an hereditary one, and is in political science one of the greatest discoveries of modern times. The statesmen of antiquity knew nothing of it, although Moses evidently had the germ of the idea in the exact census he took of each tribe at Sinai and in the seventy elders that were set apart and for a brief period were associated with him in the government. The free commonwealths that have heretofore existed were confined to the people living in a single city or a narrow locality so that all who were enfranchised could meet in one place to express their suffrage; and until the method of governing through representatives chosen by the people was discovered it would seem that they could only become large by ceasing to be democracies. But with this discovery and a perception that the interest of each man, family, and community is identical with the welfare of all mankind, it becomes possible for republics to exist that shall not only include sixty millions with diversified industries, and stretch from ocean to ocean as we now have it in the United States, but even

in extent become continental, and in time ecumenical, and eventually include

Every kindred, every tribe,  
On this terrestrial ball.

With the telegraph, the printing-press, cheap postage, and the great majority of the people able to read, it is possible by representatives not only to have a republic that shall rule over thickly populated countries and a wide extent of territory, but also to lodge a large share of political power directly with the people. Through the newspapers of to-day a question even as intricate as a treaty with China, the coinage of silver, or the annexation of Canada, can be spread before the whole nation of sixty million inhabitants until they fully understand it, and be decided directly by their votes easier than any similar question of public policy could have been understood and decided in Rome by all its free-men when that city was a republic, or when Athens was a democracy by those who possessed its franchise, or at Shiloh in a general assembly of all Israel. Questions like the tariff are to-day being referred and decided not in Congress, but at the ballot-box, and by the whole people of the United States.

At the bottom oppression always rests on some sort of mental slavery. If a people will not through Christ yield themselves to the "reasonable service" of the only true God, and partake of the mental freedom his great salvation offers, their minds by reason of sin will be enslaved to error in some form, and a sacerdotal class will rise up and found an empire on their delusions and bind upon their shoulders some grievous burdens. They will "shut up the kingdom of heaven against men" by inventing a whole lot of ceremonies and recommend them as founded in truth, and they will be accepted by an already intellectually enslaved people. In these vain rites people will spend money for that

which is not the bread of life, and their time and labor for that which will not elevate them, or give them intellectual freedom, or cause them to be victorious, or satisfy the wants of the immortal soul. While not teaching the truth, these substitutes for it will leave the people enchained to strong delusions, and under their influence they will do things so foolish and sometimes so cruel that their bare recital cannot but cause a shudder. A few years ago at Cheefoo, in China, a bridge was washed away, and it was said that the god of the river was angry, and that a sacrifice was required. When they came to build another, to give it strength and insure its permanence, so strong were their delusions that they buried alive eight children—four boys under the foundations on the west, and four girls under the foundations on the east. They were taken from some poor families that were each given a considerable donation, and as the last bridge has stood, it is there accepted as convincing proof that such a “slaughter of the innocents” was the orthodox thing. Alas that sin by reason of vain superstitions and an unfaithful ministry could so deceive and mislead men with the brain to plan and execute such a work, for it was really a fine structure!

The evils of mental slavery do not end with the oppressions of a sacerdotal class. If a people will not become intellectually free and do their own political thinking, another class in the State will be needed; and, for a good round price in offices, privileges, and emoluments, will manage their governmental affairs. Let England serve as an example. There the queen, for her services in governing the realm, is allowed a whole retinue of domestic servants, maids of honor, and gentlemen in waiting; with a free ship or train whenever she wishes to travel, and several castles as residences, with their parks and drives—all kept up at the public expense. After every imaginable charge is provid-

ed for—even down to an allowance for her huntsman and dogs—she is given, over and above all expenses, \$300,000 per annum and the revenue of the Duchy of Lancaster, equal to \$250,000 additional. Her oldest son gets \$200,000 and the revenue of the Duchy of Cornwall, which makes his income equal to \$500,000 per annum; and his wife is allowed \$10,000 more, which amount, the law provides, in case she becomes a widow, is to be increased to \$150,000 a year. Then the queen also has several younger sons that get \$125,000 apiece, and her daughters get \$30,000 each a year. These amounts are given to them solely because they are her children, and no service whatever is required in return. It is true that she is a motherly old woman, and often appoints her sons and sons-in-law to lucrative commands in the army, navy, or places in the civil service; but they always draw the salary of any office they may fill, in addition to receiving their allowance as her children; and this is but a specimen of what, on a smaller scale, is imitated in the counties by the nobility. When the total expenses to the nation of just the royal family are computed it must be in the neighborhood of five millions a year. These expenses are not peculiar to the queen, but belong to royalty the round world over. Turkey is a poor country, but the private expenses of the sultan are seven millions per annum, every dollar of which, in one way or another, is wrung from the people by taxation. Every thing in Russia is looked upon as to some extent belonging to the czar, and it is difficult to find out just what he receives; but it is certain that the imperial family costs Russia \$10,000,000 per annum, and a recent British Consular report estimates it at \$12,500,000. The United States pays its President \$50,000 a year—the one-hundredth part of what royalty costs England—and until recently has only been paying half that amount; and, in executive ability, hereditary roy-

alty would be nowhere in a comparison, for a century, with the Presidents of the United States. Doubtless some one is now ready to say that if \$50,000 a year is a fair compensation for the chief executive of a nation (as the experience of the United States seems to prove), why does not some man or party rise up and, for the sake of justice and honesty, insist that the other ninety-nine one-hundredths (\$4,950,000) now required to support the pride and luxury of royalty shall not any longer be taken from the people? The cause is not difficult to explain: The people there are mentally enslaved to the delusion that kings have a divine right to rule; and therefore royalty is an essential part of government, and necessary in order to give validity to the acts of the officers of State as prelates are in the Church to give efficacy to its sacraments; and it is only when this charm and spell is broken that they can be relieved from the enormous burdens of taxation that royalty imposes.

Errors have their affinities, and between the fiction of the divine right of kings and prelatical succession the kinship is very close, and they mutually support each other. If the throne at Windsor were to fall, it would also bring down with it my lord of Canterbury; or if the latter were to sink and a ministry anointed of the Holy Ghost were to take its place, declaring "the whole counsel of God," the delusion under which the nation now labors in this matter would be dispelled, and at least the extortions of royalty would soon be a thing of the past. Of course the business of government cannot be carried on without agents, any more than that of railroading or publishing a newspaper. There must be some one to direct its policy, coin its money, collect its revenues, and administer justice in its name. Those who maintain order and transact the business of government contribute to the general welfare of society; and, like a physician or an architect, are entitled to a fair



compensation for their services; but the millions paid to royalty in excess of a fair compensation, and for services requiring no greater skill than is daily exercised by the President of a bank or of a manufacturing corporation or of a large institution of learning, is that much most unjustly taken from the income of the clerk, laborer, mechanic, seamstress, merchant, farmer, and every inhabitant of the nation. Besides, the throne is an example to every one of the nobility, and the millions paid for the support of royalty must be multiplied many times before all the princes, dukes, earls, marquises, and lords in the kingdom have what luxury and extravagance demands. But the minds of the people are there enslaved to the idea of royalty and nobility, although the cost of its support is enormous; and the foundations of the nation's greatness and vast colonial possessions were not laid under monarchy, but under the rule of the Commonwealth; and that time is still the most brilliant period of their history. Yet, in the face of these facts, the judges there look wise, and decide that during that time, for want of royalty, no legal government existed, only what they term an interregnum. Nearly all the lawyers hold the same opinion, and the clergy of the national Church, almost to a man, teach and preach the doctrine; and, as Macaulay shows, nothing did more to produce the restoration than their sermons. It is bad enough to have the courts and lawyers take the wrong view of a question, and use their power and eloquence on the side of injustice, but it becomes a much more serious matter when the Church and ministry, who, above all other men, are set apart for the defense of truth in the earth, should become the advocates and champions of error, and that justice and righteousness should both be made to cry out: "I was wounded in the house of my friends!" Yet both these learned professions there not only stand by and become accessories to

the extortion and robbery under the forms of law of all these millions from the laboring classes, but also prostitute their talents and powers of eloquence and do all that they can to establish and increase the delusion under which it is done. Like Judas, they get a good many pieces of silver for betraying truth. The Archbishop of Canterbury is paid by the crown \$75,000 a year, and of York \$50,000, and the inferior clergy in proportion. Doubtless many wonder at how such a course can be reconciled with ministerial fidelity. While in things not directly sinful the ministry may not contravene the existing order of things, but could they not occasionally, at proper times, set before their hearers and declare what the word of God says about the principles of government, and so, very greatly to their benefit, prepare them for their acceptance? Seeing that the Holy Ghost so clearly reveals a republican form of government, and that experience demonstrates its superiority in elevating and quickening the intellect of a nation, and causing it to become fruitful of poets, orators, thinkers, inventors, and discoverers, does not duty and faithfulness to the welfare of the people and to God, who has revealed these things in his word, require that they should sometimes be proclaimed. But if the Holy Scriptures warn and protest against monarchy, the "Thirty-nine Articles" and the "Book of Common Prayer" (which are there the standards of faith) justify and uphold royalty to an extreme degree, and declare it to be the head of the Church as well as of the State; and in all ages the clergy as a class have always given more attention to the opinions of the ruling class and to the denominational creed than to the word of God. When Aaron set up the golden calf at Sinai he gratified the elders, although he violated the word of God and left the people naked before their enemies. So do the clergy of the Church of England, when they teach the doc-

trine of the divine right of kings, leave the people naked before the extortions of royalty and of the nobility—an additional proof that no principle revealed in the Holy Scriptures should be despised or contemned, but that all are of value. The remedy for these evils does not lie altogether in reforming the political constitutions of these nations and the polity and doctrines of their respective Churches, although both would undoubtedly be a great help. A Church has no right whatever to set up an odious and unscriptural hierarchy contrary to the word of God. The only remedy that will ever be found thoroughly effectual to deliver a people from any and every form of oppression consists in the intellectual freedom and spiritual enfranchisement of all of its inhabitants by the grace of the Lord Jesus Christ.

A further proof that political enfranchisement does not give the intellectual liberty so essential to the citizens of a free government is found in the present condition of the Central and South American republics. The people there are possessed of full political power, and their constitutions and form of government are much the same as in the United States. But the populations of these countries are almost entirely dominated by Catholicism, and that Church does so little to destroy sin, and has departed so far from the true faith, that the Holy Scriptures reveal that the people who are under its influence possess but few of the benefits of redemption, and the intellectual quickening and freedom of mind that salvation in Christ alone confers are usually wanting to the great majority. This leaves the mass of the people, although they may be endowed with political power, unable to direct the action of government, and of course some one must do it for them. This want is supplied in the City of Mexico (and it is the same at the other capitals) by a number of self-appointed men who understand the polit-

ical needs of the country, and direct the whole machinery of government, even down to naming who shall be elected to office by the voters in each province; and while their compensation is not as extravagant as royalty and an hereditary nobility require, that they yet give themselves quite a substantial recompense in profitable subsidies and good fat government contracts for their assistance in ruling the nation. Indeed, one need not go outside of the United States to find the same thing. Here in cities a large part of the population worship the god Bacchus, and others Mammon, and so few through Christ worship the only true God who alone delivers from sin and gives full liberty to the mind that in many municipal districts a majority are mentally enslaved by these idolatries, and fail to do their own political thinking. As in Mexico, a number of astute politicians appoint themselves to manage the public business of the municipality, and in profitable paving and building contracts and in valuable water and street railway privileges they usually give themselves an ample reward. In Spanish America the combination is called a "junta," and among English-speaking people a ring, but in principle they are both the same thing, and their existence in any place advertises the fact that there the people are endowed with political power, but are not doing their own governmental thinking. Occasionally where they exist the newspapers will announce that the ring under Boss Tweed or some one else, that has so long autocratically ruled such a city and enriched its members with millions, has at last been broke. But where the people are made supreme in government, and a majority of them will not do enough political thinking to direct its action, even if they do break one ring, as soon as the popular indignation over its discovery and peculations is past another will be formed, and the same things will be repeated unless a majority of the people are elevated to

the standard of an intelligent and conscientious discharge of the duties of citizenship. How can this be done? The closer this important question is studied the more will it appear that its solution and the way of deliverance from the rapacity of rings and the greed and extravagance of royalty, as well as the only solid foundation for a republic, lie in Jesus Christ and all the inhabitants of a nation being in possession of the grace of redemption that alone delivers from sin, and gives intellectual freedom, and quickens and strengthens the mind of every one who accepts and retains the benefits of his great salvation. Glory be to God in Christ for the unsearchable riches of his grace, and all its marvelous blessings, but particularly that of intellectual freedom and civil liberty to all nations!

Redemption also concerns itself with the economic independence of the people as well as their mental freedom. Liberty, when at its best, is the ripe fruit of moral, social, industrial, political, intellectual, and spiritual conditions, and so transcendent is the glory of Christ, and so full and varied the riches of his grace, that it is ready to assist in producing them all and among any people. The relation the inhabitants sustain to the soil is intimately connected with their welfare and freedom. In Great Britain large estates are the rule, only one in twenty in England owning any land whatever; in Scotland, one in twenty-four; and in Ireland, one in seventy-nine; and to bring it down to these proportions, those who own an acre and less, and are much the more numerous, are all counted the same as a person who owns a large tract. Perhaps a better idea can be had of the immense difference there existing in reference to the ownership of land by stating that estates of from 5,000 to 10,000 acres are not uncommon, and there are several of from 100,000 to 500,000 acres, and three-fifths of the entire area of these countries is held in bodies of not less than a thousand acres

each. With one man owning an entire county, and the rest of the inhabitants mere "tenants at will," such a people are not free, no matter what may be the political constitution of their government. The statesmen of the Commonwealth had a good opportunity to correct this great injustice, but they failed to improve the occasion. The title to nearly all these large domains came by the sword, and in the contest between the king and Parliament their owners nearly all took sides with the former, and when he was defeated it gave Parliament both a legal and equitable right to annul their titles and open these vast estates for settlement in small tracts. Such a policy would have given nearly every agriculturist a homestead, and by making as far as possible the cultivators owners of the soil would have given them an economic independence, and at the same time by giving so many a direct interest in the preservation of the Commonwealth would have greatly increased the foundation strength of the republic. It does seem strange that when the nation amid so much light came out from monarchy and superstition, and at such an expense of blood and treasure moved for liberty, it did not occur to Cromwell or some of the leaders of Parliament that they must go far enough to break up these vast estates or the triumph of their labors could not be permanent. Any stopping short of that would leave the nation in the wilderness, and without a Red Sea in its rear it might certainly soon be expected to go back into the Egypt of royalty and superstition. The Levelers wanted to at once enter the promised land of equal rights for all; but the leaders of Parliament, like the faithless spies, so magnified the difficulties in the way and gave such an ill report of that region that the nation under their guidance made no advance in that direction. The statesmen of the Commonwealth seemed to have only a narrow theological view of spiritual liberty. Its twin

sister, an economic and industrial freedom for all the people, was not shining in their heavens, although redemption and the Holy Scriptures unfold both ideas, and they are mutually helpful to each other. They did ordain a system of fines and forfeitures on those who bore arms against the Parliament, and who were termed "malignants," which the royalists, if they were able, paid or else their lands were sold. But the policy of dividing the land in the sale so as to give the actual cultivators an opportunity to become its owners seems never to have been entertained by the political thinkers then in authority. If it was done, a constituency would have been created that might safely be intrusted with political power, and would have been the steadfast friends of the Commonwealth, to assert and defend its principles in an election or on the field of battle. But the opportunity was allowed to pass without creating the constituency so essential to the maintenance of a free government, and this blunder left the Commonwealth with Parliaments to be composed and influenced by those who owned such large estates that it acted like a bribe to incline them to royalty. Cromwell, with the best of motives, called several, and found that none of them could safely be trusted with the reins of government, and in a short time after each assembled was obliged to declare its dissolution. It is usually charged that after Cromwell's death General Monk betrayed the nation's freedom into the hands of Charles II.; but when the history of that period is carefully studied in the light of a true political science it will appear that the unfaithfulness of the Parliament leaders to liberty, in a broad sense of the word, was a much more potent cause than the treachery of Monk in the downfall of the English Commonwealth.

It is now the fashion with many to sneer at the French Revolution, oblivious to the fact that, with all its excesses, it left France much better than it found it. The nation

then was in much the same condition that Russia is to-day. The rights of the many were all swallowed up in the enormous privileges granted to the few. It was a privilege to make salt, to fish, or to kill game; and a family must belong to the nobility for several generations before any of its members could hold a commission in the army. Along with these odious privileges that, in some form, extended to almost every thing, three-fifths of the land was in the hands of the nobility and clergy; and whatever belonged to either of these classes was privileged to be exempt from taxes. This left the burden of supporting the State to rest with crushing weight upon the body of the people. The nation at this time was without a written constitution or a legislature in which the people were represented. It is true that it had Parliaments which possessed some little authority in saying whether or not the edicts of royalty should be registered; but in these bodies it was not manhood or womanhood that was represented, but property and titles, and their resistance to the king, whenever it occurred, was generally in defense of these things, and not of the rights of humanity. A judicial process of any sort was not necessary for the arrest and confinement of any person. If a man was troublesome to the authorities, under a *letter de cachet* issued at the pleasure of the sovereign, and not subject to examination by a court, he could be incarcerated for an indefinite period in some fortress, the same as to-day in Russia, on a simple order of the Government, he is banished to Siberia. Luxury, profligacy, and extravagance were in the *chateaux* of the nobility, producing their rankest growth in the palaces of royalty, with their inevitable counterparts of poverty, squalor, wretchedness, and degradation in the hovels of the people. So corrupt was the Government that dissolute women about the king often received enormous sums, and were sometimes



able to plunge the nation into war and have their favorites appointed to chief commands in the army. The records of the royal exchequer show that in five years the king squandered on Madame Dubarry over seven million dollars of the public money—a sum equivalent to three or four times that amount now. Thomas Jefferson, who was afterward President of the United States, was at this time (1785) representing it there, and writes: “Of the twenty million people supposed to be in France, I am of the opinion that there are nineteen millions more wretched, more accursed in every circumstance of human existence than the most conspicuously wretched individual of the whole United States.” The Revolution was humanity’s protest against these wrongs; and, with all its noyadings, fusilladings, and guillotining, it must be confessed that it had justice on its side. The reformers of France did not let the opportunity pass of making their work permanent, like the statesmen of the English Commonwealth. In two sweeping decrees the Convention opened a new world to the nation. One abolished all titles and all privileges, and asserted the equal rights of all men; and the other confiscated the estates of all who left the kingdom. As the owners of nearly all the large estates emigrated when the Revolution became triumphant, their absence gave an opportunity to destroy that system of land tenures which the political leaders then in power were not slow to use. The effect of these two decrees gave industrial freedom to the nation, and made nearly every agriculturist the owner of the land he cultivated. The registry of France now shows one person in seven to be an owner of real estate, and this ratio proves that the great majority of families must own the homestead in which they live. And the general ownership of land has done more than any thing else to give industrial liberty to the French and make them a free people. Since

then France has repeatedly been a republic, although mentally not near so well prepared as England for full political liberty. But in the latter country, since the restoration, a republic has not even been seriously thought of for now upward of two centuries. It is probable that nothing has done more to prevent it and retard the political enfranchisement of all the people than the vast landed estates which are there created and preserved by the policy of royalty and the law of primogeniture.

Catholicism had full control of France for a thousand years before the Revolution. Doubtless the thought has occurred to many, "What were the clergy doing all that time, that they allowed society to sink so low?" When the watchman sees danger approaching he is to blow the trumpet and sound an alarm. When the wolves come against the sheep the dogs are to bark. Why did not some of the clergy, like John the Baptist, gird up their loins and harden their spirits, and rebuke profligacy and injustice and inhumanity, even if they were found on the throne or among the nobility? How could they stand by and see nineteen millions ground down and impoverished to gratify the pride, avarice, and sensuality of the other one million? Why did not some of them occasionally mount the cathedral pulpit and open the word of the Lord and show that God hates robbery, even if it is done under the forms of law and with the sanction and approval of Government? There are two main difficulties in the way of Catholicism accomplishing the work of redemption, and one of them consists in its unscriptural form of Church government. The Church that will not adopt the governmental principles of God's word is opening the way for its own corruption, and setting an example that will encourage oppressions and usurpations in the State, and putting on what will prove a hinderance to the largest and most effective service that it could

have rendered in the vineyard of redemption. If the Church will adopt imperialism, the State cannot well rise above it, and must remain despotic, although it is manifest that where there is intelligence and a love of justice and righteousness among the people the superiority of a republican form of government is beyond question. Even where these favorable conditions do not exist, and with all that can be said against democracies and mob rule, it is probable that the facts of history would show that popular governments have less crimes to answer for than monarchies or imperialism. Absolution has not only an undesirable influence on the people who are that way ruled, but a still more unfavorable effect on the character of those who exercise its vast authority. That there have been men clothed with despotic power, and who did not abuse it, like Moses or Aristides, is true; but history does not record a single instance of a class given such authority that their acts did not soon become a category of abuses. And for the real work of ruling in righteousness, the absolutism in Church or State that does not submit its acts to the people or their representatives for confirmation is much weaker for good than the Government that does, and more apt to become suspicious and desire the power to punish any one who criticises it adversely.

The history of the Catholic Church in this particular is well known, and Russia is an example of the workings of the same principle in the State. The latter to-day stands ready to banish to Siberia or lay the knout on the back of any one who differs from it; and even in times of peace exacts a "blood tax" of 700,000 men for its army, and the money to support them. But all that merely advertises the fact that the Government is there so weak that it cannot bear criticism, and that it takes that many bayonets to keep the throne from falling. What does such a Govern-

ment for the happiness and education of its people or in developing the resources of the nation? Almost nothing, for all its energies are expended in sustaining despotism and in crushing the popular desire for freedom. It is the same with a Church that founds its government on unscriptural principles: so much of its strength must necessarily be expended in defending its polity that it has little left for the destruction of sin and the edification of the people in righteousness. It ought to be known that a Church has no more right to reject the governmental principles of God's word in framing its polity, than it has to reject its doctrinal teachings in forming its theology. The Church that, contrary to the word of God, will build up a huge ecclesiasticism and crown it with a vast hierarchy of ministers centering in a Pope is thereby hindered and prevented from rendering its largest degree of service in the work of redemption; and also becomes the ally, and in a great measure by its example the cause, of despotism in the State, and the enemy and destroyer of popular freedom in nations. In the nature of things a Church with such a polity will not afford its ministers the liberty necessary in rebuking aristocratic vices and the avarice of a privileged class. On account of the hostility it would be certain to provoke, very few clergymen are willing to attack these things; and the few who are in a Church with such a government generally find themselves in a conflict with the chief priests, who almost invariably side with the rich and opulent; and the end of such a contest usually is that the prophet perishes in Jerusalem. (Luke xiii. 3.)

Catholicism, in addition to its unscriptural form of Church government, has a number of sacraments, but chiefly that of transubstantiation and the mass, for which it has no sufficient warrant in the word of God. These are preached on and emphasized to such an extent in the min-

istrations of the Church that many are led to rest in them, and not seek that spiritual life that brings a present and conscious triumph over sin, and is the very essence of the gospel of Christ. If some still receive the gift of the Holy Ghost, they do it without the help of those vain ceremonies, and they are but few. On inquiry it will appear that the great majority of the members of the Roman Catholic Church are without that deliverance from sin and the quickening of the Spirit that is the very soul of mental liberty for the individual and the great animating and inspiring cause of popular freedom in nations.

For the nation that walks in the light of God there is, first, a personal deliverance from sin for all of its inhabitants; second, a political freedom through the Government not recognizing any caste or privileged class, but according equal rights to all; and third, while not destroying private property, provision is made by a suitable public policy for preserving the social and industrial freedom of all the people. This latter was secured to the Hebrews by land laws, which gave each family a homestead, and ordained that, if sold, it could at any time be redeemed, and even without any redemption it should be restored at the end of every fifty years; by a generous hospitality, particularly at all the great national gatherings, when rich and poor met on an equality; by declaring a release from all debts and from all servitude every seventh year, and that what grew in the fields that year was to be common property for every one to use as they had need; by enacting that the harvest should not be gleaned or the corners of the fields reaped by their owners, and that a sheaf forgotten was also to be left there for the poor and for the widow and orphan; and by the tithe law, which was virtually a land and income tax, and supplied (free, if needed) every one with preaching, teaching, medical attendance, and a Levite learned in the law to see that jus-

tice was faithfully administered in the courts. The wisdom and experience of ages concentrated on these principles does not show that any of them are unsound; and while the letter of them has passed away, their spirit, like their author, is eternal; and through the sufferings and death of Christ their benefits are now made accessible to all nations. It may not be amiss to consider here to what extent they are at present being observed in the United States.

Where so much labor is performed with the locomotive, cotton-gin, and reaper and mower; where thread is spun and woven into cloth and made into garments by machinery; where grain is sowed, reaped, threshed, and ground into flour without being touched by the hand of man; and where the same skill and labor-saving contrivances are used in other callings, it might be expected that such a country would rapidly increase in wealth.\* The census for 1860 reported the property of all the people at sixteen billions of dollars. In spite of the losses of war and the emancipation of what was valued at one and a half billions of slave property, so great was the recuperative power of a free people that in

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\*Spofford, in the "American Almanac," gives the aggregate and per capita wealth of the United States as follows:

	National wealth.	Per Capita.
In 1850.....	\$ 7,135,780,228	\$308
In 1860.....	16,159,616,068	514
In 1870.....	30,068,518,507	780
In 1880.....	43,642,000,000	870

Counting five persons to a family, this would give a general average to each household in 1880 of \$4,350. Not one family in fifty, and perhaps not one in eighty, have this much property. Without diminishing individual thrift and enterprise, to adjust the production of wealth in such a way as to secure its more general distribution among all the people is evidently a problem that American statesmanship must soon solve, if it would see the liberty and freedom of the nation preserved.

1870 its property was twenty-four and a half billions, and in 1880 forty-three billions in round numbers. This proves that, even allowing for the increase in population, the nation has doubled in wealth *per capita* in less than twenty-five years; but that surely cannot truthfully be said of the income and property of the clerk, laborer, mechanic, and small farmer. What, then, is becoming of the increase? Are a few getting the lion's share, and the great majority of the population reaping but little benefit from all these inventions and labor-saving contrivances?

Ill fares the land to hast'ning ills a prey,  
Where wealth accumulates and men decay.

Eminent statisticians\* estimate that one-half of the total wealth of the nation is now held by 25,000 persons. Counting the population at 60,900,000, and allowing 5 persons to a family, that means that in 400 families there is 1 that has as much wealth as the other 399. In assessed valuation all the property in any territory, and in several of the States, does not aggregate a hundred millions; but there are several individuals in the United States worth this amount. No public policy should be adopted that would in the least hinder thrift and industry; but in so far as these vast accumulations are caused by the failure of the laws to guard the general welfare against the selfishness and covetousness and grasping avarice of those who make haste to be rich, it ought, in this particular, to be at once corrected; for such great differences in wealth affect the social equilibrium of the people; and its preservation is a matter of prime import-

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\* See two interesting articles on this subject in "The Forum" for September and November, 1889, by Thomas G. Sherman. These estimates may not be exactly correct, but there can be no question about the general drift toward a plutocracy and the concentration of vast wealth in the hands of a few.

ance in a free republic. Forty years ago the difference socially between a stage-driver and the owner of the line was small, and their families met nearly on an equality; but to-day there is a wide social difference between the conductor of a train and a director of the road; and the gulf between their families is so great as to be almost impassable. The same social separations have gone on in other callings, like shoemaking, watch-making, blacksmithing, tailoring, and weaving; and the distance between the extremes of society is getting wider, and the ties that bind it together are believed to be growing weaker. It is the general testimony, even of ministers, that there is less hospitality than formerly; but as a country settles up, and population becomes dense, such a change, in part at least, is inevitable. However, there ought always to be some place where all the people in a community could at times meet together on an equality, recognizing the fatherhood of God and the brotherhood of man. The Church of Christ was designed by its founder to be just such an institution, and the adoption of the political principles of the Holy Scriptures will ever be found the most effective method of preventing society from drifting to the extremes of rich and poor, that destroyed the freedom of Rome and will do the same for any other republic. The nation that will found its governmental institutions on the word of God and walk in its light will be able to discover the way to preserve the social liberty and welfare of its people under the changed circumstances of modern industrial progress. Every age has its own difficulties to encounter; and the great reason that they are not sooner removed is that the Church, instead of turning to the Holy Scriptures for the wisdom to meet them, has often undertaken their solution with old doctrines that, while serviceable in the past under different circumstances, have now become inapplicable; forgetting that the poet has well said,



“New occasions teach new duties, time makes ancient good uncouth;  
They must upward still, and onward, who would keep abreast of truth.  
Lo before us gleam her camp-fires! we ourselves must pilgrims be;  
Launch our ‘Mayflower’ and steer boldly through the desperate winter sea,  
Nor attempt the future’s portals with the past’s blood-rusted key.”

The land laws and system of taxation adopted by a nation are intimately connected with the social and industrial welfare of its people. The tendency of modern times is to consider real estate and personal effects as being all alike property, with which their owners are at liberty to do as they please. The kings of the middle ages thought that way about the lives of their subjects, and rarely ever considered their office and authority as a public trust. The Scriptures teach that land is property of a most peculiar sort, and upon which God and society have claims, as well as its owners. With industry it is possible to indefinitely increase the banking, railroad, or manufacturing capital in a nation; but the amount of its land is fixed, and every invention or improvement or increase in population adds to its value. A ship or a locomotive or merchandise represents the labor of man in its formation; but land is the workmanship of God, and he says, “the land is mine” and “shall not be sold in perpetuity.” (Lev. xxv. 23, R. V.)

The use of it is granted to men on condition that its real owner receive for rent the tithe of its produce, to be used in publishing, through preaching, teaching, or writing, the knowledge of the only true God in the earth, and of redemption in Christ in healing the sick, in causing justice to be done in the courts; and, in addition to the tithe this way expended, that provision be made for the needs

of the poor, the widow, and the orphan. But instead of these humane and righteous principles governing, an atheistical political economy dominates the schools, and the courts are controlled by decisions that were made in a dark age, and by half-savage barons in Westminster Hall; and, in consequence, land is now exempt from many of its just obligations to the general welfare, and even the cost of government is mostly laid on consumption, instead of according to the Scriptures, it should be on production. Of all the millions necessary for the support of the Federal Government of the United States, not one dollar is raised as a land or income tax, although these two are the most just and equitable ones that can be levied. The income of a millionaire is perhaps two hundred times greater than that of an average citizen; but he does not consume more than five, or say ten, times as much; and under our present system, that places taxation on consumption, it may be said that, in proportion to wealth, the millionaire does not pay over one-twentieth as much taxes as the day laborer or small farmer; but if the scriptural principles of taxation on production were adopted, then every one would pay in proportion to his ability. If the total cost of government—municipal, county, State, and National—was levied in a single land tax, it would probably reduce them on perhaps sixty per cent. of the farmers—those who own the small tracts; about twenty-five per cent. would remain stationary, and the other fifteen per cent., which would include all the large land-holders and owners of valuable city real estate, would have their taxes largely increased. With so many of the burdens of society now removed from land, there is no telling the monopoly that it can become and the value that may be placed on real estate. Even in a new country like the United States, with the greater por-

tion not a hundred years settled, the increase in the price of land has so far exceeded the increase in the rates of wages that a home is now beyond the reach of any ordinary clerk, laborer, or factory operative in St. Louis, Chicago, Cincinnati, or any other large city. Visit any of them, and you can easily find from ten to twenty families huddled together in one tenement house, where it is impossible for them to observe the decencies and retirement that good morals require. Is it any wonder that, under such circumstances, communism should rapidly increase? Will the clergy be blameless if they neglect to protest against such wrongs and show "a more excellent way?" But will not the renters and wage-earners themselves (who ought to be most interested) open their eyes to the glory of Christ in the just and humane land and social and governmental laws that he has given for the rule of nations? Their principles are capable of a far wider social and industrial application in the business of this present life than they have ever yet received. Will not every one, and particularly every toiler, now hear the voice of Him who has said, "Come unto me, all ye that labor;" and, while it is called to-day, seek to enter into His spiritual kingdom, and there contend for the land and taxation laws of the Holy Scriptures, and that in all their fullness the personal, political, and industrial freedom taught by the word of God may be established everywhere, but particularly in the United States of America, that it may continue to be an example of liberty and a torch and beacon-light of civilization to all the nations of the earth?

My country! 'tis of thee,  
Sweet land of liberty,  
Of thee I sing:  
Land where my fathers died!  
Land of the Pilgrims' pride!  
From every mountain side  
Let freedom ring.

## Redemption and Peace.

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“Thou wilt ordain peace for us.”

“Great peace have they which love thy law.”

“He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.”

“Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise.”

“I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.”

“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.”

“Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.”

“Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.”

WITH the advent of the Redeemer a multitude of the heavenly host said: “Glory to God in the highest, and on earth peace, good-will toward men.” What quietness, happiness, and prosperity does the thought suggest! To a nation it is the flood-tide of civilization that makes the desert blossom like the rose, and causes the wheels of commerce to turn and the industrial arts to flourish,

and carries untold blessings in its train; and redeeming grace will some day usher in a reign of universal peace for all the nations of the earth.

### PROHIBITION.

Sin is the great cause of war, of strife, and of violence. It is the dividing principle. Wrath, variance, hatred, envyings, revelings, and murder are works of the flesh; and these seeds of evil grow and bear fruit that poisons society and destroys the happiness of mankind. In one direction it absorbs yearly nine hundred millions of the wealth of the United States, and, along with France, Germany, and Great Britain, there are three billions of dollars annually expended by these four nations for intoxicating drinks; and the money spent is but the smallest part of the loss incurred by the traffic. When the loss it occasions of pure manhood, of holy womanhood, and of health, and all the trouble and crime and murders it engenders are considered some faint idea of its evil may be formed. It is estimated that in the United States alone sixty thousand annually die drunkards, and that more wealth and human lives are destroyed from this cause than perished by the great deluge in Noah's time. Glory be to God that the kingdom of Christ is the implacable and unyielding foe of every thing that is an enemy to the welfare of the human race! Every moral principle that redemption unfolds is of benefit; and the more of them any people will gather up, and upon them found their laws and polity, the better will it be for that nation. To prohibit and suppress this evil is eminently in accordance with the laws of God. One way of doing it is for ministers of the gospel to explain the benefits of sobriety, and persuade all to become total abstainers, and to keep away from the saloon. Another way is for magistrates, by authority of law, to remove the temptation by suppressing the saloon. These

methods are different, although they proceed on parallel lines, and each one is helpful to the other; and redemption contemplates the exercise of both in preventing evil.

Amid all the destruction caused by the liquor traffic it is cheering to note the success that has attended efforts for its removal. Some forty years ago Maine passed a prohibitory law, and now has but one hundred and fifty-one State prisoners, or a ratio of one person in the penitentiary for each four thousand three hundred and thirty-three inhabitants. But Rhode Island, with the license system, has three times as many in prison, its ratio being one to every one thousand two hundred and ninety-three of the population. The number of inhabitants to each one in the penitentiary in Massachusetts is one thousand two hundred and ninety-four; Tennessee, one thousand three hundred and seven; Georgia, one thousand and ninety; Alabama, nine hundred and forty-six; Mississippi, nine hundred and forty-three; New York, nine hundred and fifty-six; Arkansas, one thousand six hundred and fifty; and Texas, six hundred and seventy. Illinois, with the license system, has one convict for every one thousand six hundred and fifty inhabitants; but just over in Iowa, with prohibition, there is only one person in the penitentiary for every two thousand nine hundred and sixty\* of its population; and Maine and Iowa are both in the hands of officials who have usually not given a very strict enforcement to temperance legislation. But with prohibitory laws in the hands of officers who will vigorously enforce them, it is believed that any community may reach that plane where they will not have more than one person in the penitentiary for each five thousand of the population.

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\*See report of United States Labor Bureau on convict labor, upon which these statistics are based, although in a few instances they have been corrected after correspondence with State officers.

Texas has more than six times as many of her citizens in the penitentiary as Maine has in proportion to population, and life and property is not any safer there, by reason of all this punishment, that it is in the Pine-tree State. It has recently voted down a constitutional prohibitory amendment, although there can be no doubt about the scripturalness of such a law. A large part of the Bible and six of the ten commandments are prohibitory, and it is beyond question the will of God that temptations and stumbling-blocks should be removed. In the contest over prohibition in Texas Roger Q. Mills led the forces of evil, and became so distinguished that he has since been made chairman of the important Committee of Ways and Means, and given the leadership of his party in the lower branch of Congress. Jefferson Davis also lent his influence to defeat the amendment, and nearly all the political leaders of the State assisted, with an honorable exception in the case of Senator Reagan. "Therefore hell hath enlarged herself, and opened her mouth without measure" to receive the inhabitants of Texas, who are gone into captivity because there is no knowledge among her honorable men, and in her laws and constitution she has rejected the wisdom of God. (Isa. v. 13, 14.) But of course these gentlemen are entitled to, and should be given, all the glory that comes from statesmanship that unnecessarily consigns so many human beings to a life of wretchedness here and ruin beyond description hereafter. Every one should know that when this matter is fairly set before them, and they will still by their votes sanction such an administration of government, they are to that extent responsible for the evil.

Commissioner C. D. Wright reports 44,492 persons confined under severe penalties in penitentiaries (1886) in different portions of the United States. But if there were no more elsewhere than there are in Maine, the number would

be only 12,949, or say in round numbers 13,000. This means that with prohibitory laws at least thirty thousand persons who are now in confinement would be at liberty. What an army these figures suggest! and what an increase of peace and happiness does the thought present! What hopes have been blasted! and what a fountain of grief has been opened to fathers, mothers, brothers, sisters, wives, sons, and daughters, by the ruin of these thirty thousand, which is all preventable by the enforcement of prohibitory laws! If we follow the statesmanship of Davis and Mills, it will lead us into a realm where pitfalls and temptations are multiplied, and where jails and penitentiaries abound, and where the air is laden with the sighing and groaning of the prisoners and the woes and sorrows of their friends over their misfortunes. But if we follow the counsels of the Holy Ghost, the ministers and magistrates will not bear their swords in vain against this evil-doer, the liquor traffic, liberty shall be given the captives and the "opening of the prison to them that are bound," and the "oil of joy for mourning, the garment of praise for the spirit of heaviness;" and instead of shame and confusion in the land of prohibition, they shall "possess the *double*," and "rejoice in their portion," and "everlasting joy shall be unto them." All this is possible anywhere and to any people, through the redemption in Christ.

#### CAPITAL AND LABOR.

The Israelites never had a servile war, and for the best of all reasons that the materials for it never there existed. It is only in later times—when the spirit of the Mosaic institutions had passed away, and the usurer and monopolist had done their work, and the Jewish nation was nearing its fall—that here and there, in the books of Isaiah and Nehemiah, we get glimpses of an oppressed class, and nobles that ground the faces of the poor. But the State, as



designed by Moses, did not oppress any class, nor favor one more than another; so while it lasted there was never any occasion for a servile insurrection. This explains why Judea never was distracted with the fierce and sanguinary conflicts of patrician and proletarian that at times brought Rome almost to the verge of destruction. The same cause has marred the peace of other nations, and has overturned or shaken every throne in modern Europe; for the rise of the Nationalists in France and the Chartists in England were both caused by the misrule and oppression of their respective Governments. Surely the internal order and political economy of a State that for centuries was exempt from such troubles is worthy of a profound study. Particularly is this the case here in the United States, where the relations between capital and labor may at any moment become a source of disquiet. In fact, to some extent it is that already, for the strike and lockout are really, on a small scale, an insurrection against the established order of things. Of course in the beginning it means by a combination to accomplish its purpose without violating the criminal law. But all strikes verge so closely on the line that the transition to a state of anarchy and violence is easy. If any community wants to be spared the turbulence, anxiety, and waste occasioned by strikes, they have only to open the doors of the school and the Church and procure the services of the teacher and the minister, and adjust the relations between capitol and labor—not to suit the poor or the rich, but in accordance with the principles of redemption. It costs far less in this way to preserve order than to call in a small army of Pinkerton's detectives. The people who will choose this more excellent way will prove the truth of the saying that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

## VIOLENCE AND DESTRUCTION.

Until recently in Arkansas many of the colonels went about like walking arsenals, with a small battery in each hip pocket, and of course every young ruffian in the State must follow their example, and carry one or two revolvers. In 1881 the Legislature, in the face of an adverse public sentiment, passed an act prohibiting the carrying of concealed weapons, and to-day it is one of the most popular laws on the statute-book. It has not only to a great extent disarmed ruffianism, but in numberless instances prevented homicide; for, as the poet well says,

The opportunity to do ill deeds  
Oft makes ill deeds done.

It was really a triumph and victory for peace, and shows one benefit of enshrining the principles of redemption in the laws of the land.

If the benefits of redemption are so great in promoting the internal peace of nations, it will appear still greater when its power to disband vast armies and navies is considered. Here it may not be amiss to remark that the constitution of the Hebrew commonwealth made no provision for a standing army. But it was one of the evils of which Samuel warned the Israelites, when they desired a king, that monarchy would inevitably multiply offices and lead to a standing army. Still Europe, to this day, although nominally Christian, is little better than a vast camp, and the enormous naval and military expenses of the different countries is one great cause of their impoverishment. Russia, at the lowest, has continually 750,000 men under arms, and Austria 300,000, while there is a total of never less than 3,500,000 European soldiers in active service in times of profound peace; and every man of them, by the taxation of honest labor, must be fed, clothed, and pensioned

when he is disabled from further service. To say nothing of the havoc and destruction they may cause, just imagine how much the withdrawal of so many men in the prime of life must unhinge the social fabric and natural order of society, and you may have some conception of the evil of this "blood tax." If you were to ask any of these Governments why they keep so many of their citizens from being producers and make them only wasters and consumers, the answer of each would be: "To keep the peace from being broken." If France keeps an army of half a million men, Germany must do the same to prevent spoliation. Political economists are doing something for peace by showing that there is no profit in war, either to the victor or the vanquished; but the only remedy that will ever be found effectual must come through the efficacy of redeeming grace and a class of ministers of the gospel who will not shun to declare the "whole counsel of God."

International law does not exist outside of the pales of redemption; and even where it is accepted its principles are not well defined, so that it cannot yet be relied upon to govern the intercourse of nations. At present it provides for no courts; and, in defiance of the legal maxim that "no man can be the judge in his own cause," it allows each nation to interpret the law for itself. But its day is coming. Steam, electricity, cheap postage, the printing-press, universal commerce, and, above all, the hallowing and uniting influence of redemption, are beginning to weld the nations into one common brotherhood. Even now, considering the interests involved and the immense service international law can render, it is beginning to commend itself to publicists, thinkers, statesmen, and philanthropists with an impressiveness before unknown. When Israel left Egypt it was the design of Providence that they should enter Canaan by the end of the second sum-

mer. Instead of this, through unbelief, it took them forty years. We look back with astonishment, oblivious to the fact that it is now taking modern nations centuries to make the same journey. From the breaking up of the Roman Empire until the sixteenth century, and in some instances later, every petty lord in Europe was a law unto himself. He gathered up his retainers and swooped down on a neighboring town or castle, and unless they could repel him it was thought proper for the invader to capture and destroy every thing he found. At the same time piracy on the high seas was common. We to-day look back and wonder how they ever endured such a state of society; and we now say that before any one can proceed against another he must obtain the sanction of an impartial and disinterested court. May not a time come when before one nation can proceed against another it must obtain an approval of the justness of its cause, and the sanction of a disinterested international court before it can levy war? Assuredly that day is drawing nigh. The welfare of humanity all lies in this direction, and redeeming grace is adequate to the work. The writer was once suggesting this thought and the appropriateness of the word of the Lord as the rule of international law, when a skeptic said: "What would you do with the Canadian fisheries question if you had only the Bible to settle it by?" The answer was: "Nothing is more simple. Try it and decide it by the golden rule." When that day does come the book which will be most studied and have most authority not only in theology, but as the chief depository of the principles of the civil, criminal, and international law, will be the Holy Scriptures from Genesis to Revelation. Then the fortifications will be dismantled and the vast armies that have absorbed the life-blood of multitudes of people will be disbanded; and then will be fulfilled the prophecy: "*For*

*the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."*

The drums shall beat no longer,  
And the battle-flags be furled  
In the parliament of man,  
The federation of the world.\* .

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\* A bill has passed the United States Congress, and was approved May 24, 1888, calling a Conference of representatives of the American nations to meet in Washington in October, 1889, to consider, among other things, the adoption of a uniform system of weights and measures, patent rights, copyrights, a common silver coin, and "a definite plan of arbitration of all questions, disputes, and differences, that may now or hereafter exist between them, to the end that all difficulties and disputes between such nations may be peaceably settled and wars prevented." While this book is passing through the press the representatives of eighteen republics are in session at Washington. Its labors are not far enough advanced to be noticed here, and much may not be accomplished by this first meeting; but it is certainly a move in the right direction.

## The Way from Egypt to Canaan.

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"Teach all nations."—*Christ's Commission to his Apostles.*

"All nations shall serve him."—*Psalms lxxvii. 11.*

"Blessed is the nation whose God is the Lord."—*Psalms xxxiii. 12.*

"The nation and kingdom that will not serve thee shall perish."—*Isaiah lx. 12.*

"Righteousness exalteth a nation: but sin is a reproach to any people."—*Proverbs xiv. 34.*

"The idea of being a bad man and a good citizen is an absurdity."—*W. T. Mills.*

"The worth of a State, in the long run, is the worth of the individuals composing it."—*J. S. Mill.*

"A commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man as big and compact in virtue as in body; for look what the grounds and causes are of single happiness to one man; the same ye shall find them to a whole State, as Aristotle both in his ethics and politics from the principle of reason lays down."—*Milton.*

"That which raises a country, that which strengthens a country, and that which dignifies a country; that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the heart of millions, and bows down the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne and crown and scepter of a nation—is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent, only it is an aristocracy of character."—*London Times.*

WE have now considered some of the main elements of national salvation, and doubtless it has prepared us to more minutely consider the steps by which it is reached.

There are four essential points, and any nation that will neglect either of them must inevitably suffer loss. The first, and most important of all, is the character of the population that make up the nation. Above race, or training, or education, or social influences, the religion of a people is the mightiest element in determining whether their character shall be good or bad. Religion teaches, or ought to teach, principles, and principles form character, and character makes destiny; but it is only true and exalted principles that can form true and exalted characters. No matter, however, what kind of religion a people accept, it invariably, for the great majority, governs their conceptions of right and wrong. Theology, like a czar of many lands, wields a scepter over the governing faculty of man. What the sun is in the heavens so is it among the sciences. The others are subordinate, and can only reflect and shine by its light as the moon does by that of the sun. Only as a people perfect the science of theology can they advance and make progress in the right direction; for religion is the medium like a window through which people get their supreme light. If the glass is green or blue, the light as it passes down will take on that hue, and so will every thing on which it shines. So does the religion of a people give tinge and color to their arts, sciences, politics, education, commerce, and enterprise. If that is misleading, vain, false, or cruel, their history will be like it; or if, as is very often the case, it is a mixture of truth and error, a compound of the worship of God and of Baal or of Mammon, their history will correspond and be like it inconsistent; or if it asserts and teaches only a part of the truth, and the remainder is not even denied, but its existence silently ignored, the moral character of that people will be but imperfectly developed. It is the glory of redemption that it guides into *all* truth and in its fullness teaches only pure

and exalted principles and offers to gird every one who will in righteousness call upon the name of the Lord with the might and the strength necessary to adopt and obey them in their lives.

The first cardinal principle that it unfolds is that, as a result of Adam's transgression, all humanity inherits a nature tainted with sin, and fallen from the original nobleness in which "God created man in his own image." This taint is the seed of every vice in the heart and the source of every evil that rots society and the cause of every blight and curse that visit the earth. It so clouds the intellect and estranges the affection, even from things that are true, pure, just, and good, that the carnal mind becomes at enmity with God, although these graces are possessed in perfection by the Godhead. Sin not only estranges man from what is good, but it also lowers and degrades him, so that, now fallen from the image of God, he becomes earthly, sensual, and devilish. The man who would undertake to build a durable and permanent house on a sandy foundation would not make a greater mistake than he who undertakes to build an enduring character for uprightness without first laying deep its foundation in a personal cleansing and deliverance, not only from gross moral defilements, but also from the very bent and inclination to wrong-doing. Only in this way can the power of sin be broken, and only characters that have this good foundation will endure the trials and storms of passion and temptation that life is sure to bring. Redeeming grace, with its light, is not only ready to guide us in this matter, but also offers to help make us adequate for the work, and, by changing the moral nature of those who accept Christ, leads them to deny self and enthrone truth on the conscience, and to hunger and thirst after righteousness and to love God with the whole heart, soul, mind, and strength. It can do this not only for the



rich, but also for the poor; not only for the learned, but also for the ignorant; and not only for the Jew, but also for the Gentile—in fact, the last often become first; and the vilest, like the publican and the thief on the cross, are by its marvelous power at once made meet for an inheritance with the saints in light and glory everlasting. If sin is in all nations, everywhere corrupting and degrading humanity, thanks be unto God that redemption is able to purify and raise and elevate all of all nations and give them pure and exalted principles of action; and if they have acquired an earthly character, they can now successfully build a heavenly one and be again transformed into the image of God. So then there is hope for all mankind in the gospel of Christ.

Sin is the great scandal on the work of Creation, and if any one will be delivered from its corruption, and escape the wrath of God and the evils which will surely overtake the transgressor, and have peace and joy in the Holy Ghost, and form a character that, if not now, will eventually be esteemed among men, and what is far more, approved and accepted of heaven and exalted and glorified in eternity, they have only to renounce sin, and, with the whole heart in righteousness, steadfastly believe on the Lord Jesus Christ, and make his death and sufferings on the Cross the ground of their redemption, and they shall now be saved from sin. Will not every one who reads these lines, if they have not already, now, while it is called to-day, seek to become an heir of glory?

There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains.

The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away.

Those who are accepted in Christ and abide faithful shall not only be saved themselves, but God will work through them, and they shall be instruments in his hands for the salvation of others. Hannibal, when a child, was dedicated on the altar of patriotism to the defense of Carthage and the destruction of Rome; but redemption summons its followers to higher and more exalted conflicts. It calls them to labor for the restoration of a lost and ruined race, "by sin eternally undone," to be the foe of all wrong and the antagonist of poverty, intemperance, wretchedness, thriftlessness, and degradation, and of every thing that retards or interferes with the welfare, elevation, and glorification of humanity; and to be the destroyers of the devil and all of his works; and to abolish death, and bring life and immortality to light for all mankind. It assures them in doing this work that God, who clothes the lilies of the field and feeds the fowls of the air, will watch over them and supply their wants, and that the triumph of their labors in the end is certain. It bids them look at humanity, reeking and festering all over with the sores of sin upon the mind, the heart, and the conscience, and at the example of the leprous man, who was instantly healed by the touch of the Lord Jesus. So to-day is the power of his gospel. Wherever faithful souls engage in the work of redemption such plenty appears that the hungry are fed and the naked are clothed, the school and the college rise up to remove ignorance, and flood the mind with light and knowledge; the physician makes his round and the sick are healed; the hospital, the blind and insane asylums are erected; and liberty, with all its means, is "proclaimed throughout all the land unto all the inhabitants thereof," and a bill of rights, securing it to them, is made a part of the supreme law of government. The Lord Jesus Christ is the door for every one of these things, and they are only found to-day in the earth where his gospel is preached.

They are the signs he promised his disciples that would follow evangelistic efforts for the spread of his cause. O that every one would consider them, and have sympathy for humanity, groaning under the weight of poverty, ignorance, disease, oppression, and all the burdens sin brings down upon it, and for the sake of the salt they might be to the earth, and the lights they might be to the world, and the deliverers they might be to the human race, that they would abide faithful in Christ, and become fruit-bearing branches of the living vine! Will not every one who reads these lines, and is accepted in Christ, now take unto themselves "the whole armor of God," and in the grace of the Lord Jesus fight the good fight of faith, and lay hold on eternal life?

Stand up! stand up for Jesus!  
Ye soldiers of the cross;  
Lift high his royal banner,  
It must not suffer loss:  
From vict'ry unto vict'ry  
His army he shall lead,  
Till every foe is vanquished,  
And Christ is Lord indeed.

The theme of this work is national salvation, but the repentance, justification, adoption, and sanctification of individuals is indispensable for its realization. Before leaving this part of the subject, let it be well understood that even when one has entered into Christ, and knows of his acceptance by the witness of the Spirit, and is outwardly abundant in labors for his cause, he still ought not to rest there, but grow in grace and in the knowledge of the Lord. Let your eye be single that your body may be full of light; see that nothing is done, either by omission or commission, that will interfere with this shining progress. Some become connected with a number of secret societies out of which they make to some extent religions, although the Lord is a

jealous God, and believers are complete in Christ, and it is as much a command as ever, "Thou shalt have no other gods [religions but the one I have instituted] before me;" while others allow habits to be formed, and indulge artificial appetites like that for tobacco or opium or alcohol that grieve and quench the spirit. No fact is better attested either by human experience or the declarations of God's word than that to those who will cultivate and improve the grace given more shall be added; and those who will not, but become careless, their light will become darkness, and it will be taken away from them—even that which they had. Therefore make it the one supreme business of thine to cleave to the Lord with all thine heart, soul, mind, and strength, and be willing to suffer the loss of houses and lands, or fame and pleasure, and even life itself, and if necessary become a martyr sooner than deny Christ or his truth in the earth. Remember that he that will save his life will lose it, and he that will lose his life for the sake of Christ or his cause shall find it. Let self be denied, and do not remain a babe in Christ, but go on to perfection. Press to the mark for the prize of a pure heart and holy life. There is an anointing from on high for those who will be laborers in redemption's harvest that qualifies them for the work. The Holy Ghost removes from them the spirit of fear, and gives them the spirit of love, and of courage, and a sound mind with a gift of teaching, exhorting, governing, giving, praying, or of song; and the destruction of "the body of sin," with the sanctification of all things through consecration, and faith in Christ, and in the cleansing power of his blood, is the gate-way unto these things. The measure of grace and gifts possessed by its Church in any nation determines the extent of its power to remove poverty, ignorance, disease, and oppression from that nation, and bring in prosperity, intelligence, health, and freedom, with all the bless-

ings of national salvation. Would we be workers together with God in causing this glory to descend to earth? Then let us here and now be holy and perfect with the Lord.

What is our calling's glorious hope  
But inward holiness?  
For this to Jesus I look up;  
I calmly wait for this.  
I wait till he shall touch me clean,  
Shall life and power impart,  
Give me the faith that casts out sin,  
And purifies the heart.

The second point to be observed in order to insure national salvation is that the State, in its constitution and government, should acknowledge the existence and authority of the only true God and of the Lord Jesus Christ. The closer a nation draws nigh unto the only true God, the more exactly will it align itself on the side of right and become in harmony with every moral principle in the universe, and the more directly will it antagonize evil of every form to the very great benefit of the people over whom it rules. But this can only be done through Christ. It is as true of a nation as of an individual that it cannot have access to the Father but by the Son; only through him has any nation in all the past ever been able to draw nigh unto God. When through Christ the authority of God is acknowledged and his name hallowed by the State, it then becomes a moral institution, clothed and endowed with wisdom and power to become a factor in the destruction of sin and in the elevation of the people over whom it rules. The State that recognizes Christ is turned to the true source of light, and becomes enabled to perceive and adopt right principles of government; and these things are as important to the welfare of a nation as of an individual; for

to found the laws and constitution of the State upon true principles and rigidly adhere to them in the administration of government is the way of salvation for a nation like it is for an individual; and to build on error and lay the foundations of government on any thing else but righteousness, is to enter the broad way that leads to national destruction. The nation that will walk in the light of false principles is as certain to fall as did Adam. The value to a people of the principles of virtue, industry, temperance, fortitude, courage, intelligence, liberty, justice, wise sanitary regulations, the preservation of the Sabbath, and the maintenance of families formed by the union of one man and one woman are so great that they cannot be overestimated. Every one of them are rays of the glory of God that through the atonement in Christ is coming down to bless the world of mankind. But these principles lose their vigor and become like withered branches in a nation where God is not honored. That is their condition to-day in any heathen land, and it has ever been so in all ages. And when the State refuses to give unto the Lord the glory due unto his name it is that much to separate the nation from his favor, and to lessen the vigor and strength of these virtues that are so essential to its welfare. But the State that through Christ draws nigh unto God will find every one of them in the fullness of their power rising up, tier upon tier, like bulwarks of granite walls round about the nation, to defend its inhabitants from poverty, disease, ignorance, injustice, or oppression.

By the State is here meant the institution of civil government, whether exercised in directing the foreign policy of a nation, in administering the affairs of a province, or in ruling in the smaller domain of a municipality. Many can only conceive of the State as something that

in its essence is force, and exists by its exercise. A passage from Guizot's "*History of Civilization*" may assist such to form a better conception:

Society exists. Something is to be done, no matter what, in its name and for its interest; a law has to be executed, some measure to be adopted, a judgment to be pronounced. Now certainly there is a proper method of supplying these social wants; there is a proper law to make a proper measure to adopt a proper judgment to pronounce whatever may be the matter in hand. Whatever may be the interest in question, there is upon every occasion a truth which must be discovered and which ought to decide the matter and govern the conduct to be adopted. The first business of government is to seek this truth, is to discover what is just, reasonable, and suitable to society. When this is found it is proclaimed. The next business is to introduce it to the public mind, to get it approved by the men upon whom it is to act, to persuade them that it is reasonable. In all this is there any thing coercive? Not at all. Suppose, now, that the truth, which ought to decide upon the affair, no matter what—suppose, I say, that the truth, being found and proclaimed, all understandings should be at once convinced, and all wills at once determined; that all should acknowledge that the government was right, and obey it spontaneously. There is nothing yet of compulsion, no occasion for the employment of force. Does it follow, then, that a government does not exist? Is there nothing of government in all this? To be sure there is, and it has accomplished its task. Compulsion appears not till the resistance of individuals calls for it—till the idea, the decision which authority has adopted fails to obtain the approbation or the voluntary submission of all. Then government employs force to make itself obeyed. This is a necessary consequence of human imperfection—an imperfection which resides as well in power as in society. There is no way of entirely avoiding this; civil government will always be obliged to have recourse to a certain degree of compulsion. Still it is evident that they are not made up of compulsion, because whenever they can they are glad to do without it, to the great blessing of all; and their highest point of perfection is to be able to discard it and to trust to means purely moral to their influence on the understanding, so that in

proportion as governments can dispense with compulsion and force the more faithful it is to its true nature and the better it fulfills the purpose for which it is sent. This is not to shrink ; this is not to give way, as people commonly cry out ; it is merely acting in a different manner, in a manner much more general and powerful. Those governments which employ the most compulsion perform much less than those which scarcely ever have recourse to it. Government, by addressing itself to the understanding, by engaging the free will of its subjects, by acting by means purely intellectual, instead of contracting, expands and elevates itself. It is then that it accomplishes most and attains to the grandest objects. On the contrary it is when government is obliged to be constantly employing its physical arm that it becomes weak and restrained, that it does little, and does that little badly.

This ideal is well presented by Guizot, but when through all the ages the actual history of government is reviewed, like that of a fallen angel, it presents a frightful picture. Consider all the pride that governments have engendered, and all the oppression that they have fostered and sustained, and all the cruel and unnecessary wars that they have ordered, and all the decrees of slaughter that they have sent out, like that of Pharaoh for the murder of the Hebrew children, and like that of Haman for the destruction of the whole Jewish nation, and Herod's for the killing of the children in Bethlehem, and the sanguinary proscriptions of Rome during the republic and under the empire when the legions in wantonness often destroyed all the inhabitants of a city or province, and in modern times Bartholomew, Glencoe, and Mameluke massacres, Jeffrey's bloody assizes, and these and a thousand other fully as atrocious crimes that were all done not in lawlessness, but by authority of the State—is it any wonder that St. John the evangelist, having had a painful experience of its power, and as a prophet discerning its corruption, should have compared the



State to a ferocious and blood-thirsty beast "like unto a leopard?"

Things that are evil in themselves, like piracy and counterfeiting, are to be suppressed and destroyed; while others that are good and useful, although fallen, are through Christ to be purified, restored, and preserved. Government, being an ordinance of divine institution, belongs to the latter class. And it is "the good pleasure of the Father that in Christ should all fullness dwell; and through him to reconcile all things [that are reconcilable] unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." The State is one of these "things upon the earth" that needs reconciliation through Christ with God the Father in order that it may be cleansed and best fitted for its work. But for that matter the principle is universal and may be affirmed of all arts, sciences, corporations, societies, and institutions that only as they recognize Christ can they do their best work for humanity, and be kept from deteriorating and becoming corrupt on account of sin. But this recognition need not at all connect the State with any Church or ecclesiasticism. It is merely the State through Christ acknowledging the only true God in order that its own power for evil may be destroyed, and that it may be purified and illuminated in all its branches, executive, judicial, and legislative, with the wisdom to rule in righteousness. Its office, while important, is more earthly than that of a religious organization; but the more fully both Church and State recognize Christ the better will it be for the people who live under their influence. It appertains to the State to coin money, regulate commerce, make internal improvements, open and keep in repair the highways and water-ways of travel,

administer justice, maintain order, look after the general welfare, institute sanitary regulations for the preservation of health, and provide and take control of such land and naval forces as may be needed to defend the nation. To do this at the least expense, and for the most good to the greatest number, and without wronging or doing injustice to any one, the quality above all others which the State most needs is wisdom. Shall it get this from one man, as in imperialism; or from one man assisted by a representative assembly, as in a constitutional monarchy; or from a class, as in that odious form of government known as an oligarchy; or from the votes of all the male inhabitants, as in a democracy as it at present exists in the United States? A little reflection will satisfy any one open to conviction that either of these methods are fallible, and may at times be productive of great harm. But is there any way that a nation may be led and guided by unerring wisdom? There is in Christ Jesus. Let a nation draw nigh unto God through him, and the Lord will become their lawgiver. He that gave Solomon wisdom will anoint its rulers with the same spirit, and under its influence statesmen will plan wisely and judges will decree justice. And He that by wisdom founded the earth upon nothing and by understanding hath established the heavens will become their counselor, unerring guide, and Saviour.

Thirdly, let the laws and policy of the State be in harmony with the teachings of the Holy Scriptures. This will require that profanity, gambling, Sabbath desecration, or any public immorality, be suppressed. While under the New Testament the word of God does not offer a rigid system of rules to regulate the conduct of nations, it does clearly teach principles, and everywhere emphasizes the importance of their being observed in the ad-

ministration of government. It is often asserted in an oracular way that "you cannot make men good by law," and this is supposed to be an unanswerable argument against any effort being made for the enactment or enforcement of statutes dealing with morals. But the assertion is only partly true. In a very considerable sense you can make men better by the enactment and enforcement of wise and wholesome laws, although it is conceded that magistrates have not access to the heart and conscience of the people like ministers. They have not the same opportunity of convincing the understanding and inclining the will to what is right. But good laws faithfully executed re-enforce moral teachings and become a terror to evil-doers, and by a just penalty for their violation they deter from a repetition of the offense. And the laws of a nation, to have their best effect, ought always to be in harmony with sound morals. Hence we lay down the principle that *national salvation* requires the sanctification of the powers and duties of officers of the State as well as of ministers of religion. If heretical doctrines in the Church have always been a sore plague to humanity, so likewise are atheistical laws and constitutions in the State. The latter always more or less fail to defend the people against moral evils, which are the most grievous and severe of all others. If humanity would attain to the greatest degree of happiness possible, it must be ruled and defended by the sword of the Spirit or the sword of the magistrate, *with both exercised in accordance with the word of God*. Only in this way will society have a perfect shield that will be a defense against every danger.

Even Plato had a conception of this, for in one of his dialogues he states that he would have each law to begin with a preamble which would be a forcible exhortation

to dissuade from the crime for which it declared the penalty. And this Grecian ideal finds its highest and truest expression in the gospel plan of salvation. Wherever it obtains it erects the pulpit to exhort and to warn all of the evil and danger of sin, and to point out to every one the path of life. And for the incorrigible who will not yield to the Spirit's guidance, but will still set themselves to work iniquity, that the evil spread no farther it ordains the magistrate to enforce just penalties for immoral conduct. This is the model government, but it can only exist where the doctrines of the Church and the laws and constitution of the State are in harmony with the will of God as revealed in the Holy Scriptures. Such a government would fully realize Gladstone's view of perfection in ruling: "Where the law made it as easy as possible to do right, and as difficult as possible to do wrong." And where can it be easier to do right than where temptations are removed, and where peace and order prevail, and where the Spirit and the bride (the Church through the ministry of reconciliation) are offering the means of grace, and saying to every one: "Come, and partake of the bread of life and of the water of life, and be strong in the Lord and in the power of his might, and put on the whole armor of God?" And where can it be harder to do wrong than where there is general prosperity and intelligence among all classes, and laws so just and equitable that they commend themselves to every one's conscience in the sight of God, and where back of those laws are faithful officers and magistrates seeing to their enforcement, so that crime rarely ever goes unpunished, but is usually nipped in the bud, and where there is no class among the population with a contempt for law, and who by the maladministration of justice have been educated and confirmed

into such habitual criminals as to become a constant charge on the public? And all this is possible to any nation through the redemption in Christ.

It was Cain, the murderer, that rejected the obligation of being his brother's keeper, but the gospel, by the parable of the good Samaritan and the commandment to "love thy neighbor as thyself," requires it from all who hope for salvation. And there are but few things in which one can better fulfill that command or render his neighbor a greater service than to assist him in having a good government with all the benefits it brings. A good one will remove temptations out of his way and build a wall across every path to evil, and will defend him from his enemies, and co-operate in his mental and moral improvement, and will not rob him, or allow others to take his substance for naught. But this plane of governmental action can only be reached with the help of redeeming grace. And if good men will abstain from active connection with governmental affairs in a country where the people rule, that means that the congregation of evil-doers will then control the State. Several cities are now reported to be in that condition in the United States. If citizenship has its rights, it also has its duties, and the followers of Christ are called on in this matter as in every other to set a good example. Politics, which is the science of government as much as any thing else, needs the salt of the gospel to save it from the corruption of sin. But how can it be received if those who have its light will not let it shine on this subject? For want of clear perception of responsibilities in this direction sin is often allowed to enter a Legislature and there "frame mischief by a law," and sometimes to even invade the courts of justice, which ought above all other places (next to the Church) to be kept pure, and wrest judg-

ment from what is right. Many of the judges are even now protesting that they cannot faithfully administer the laws because of the unwillingness of good citizens to serve on juries. All should understand that laws will not execute themselves; and if a people want a pure, wise, and honest government, it must, when occasion requires, have the help of every just man in the community. And the work of purifying and correcting the structure, and the administration of government, to be effective, must deal with the springs of political life. These in a popular government are the party convention and the primary election, and from thence the purifying influence can extend until it will finally wrestle with "wickedness in high places." On this point the following quotation from the "Science of Politics," by Mill, is worthy of consideration:

The primary, the caucus, and the convention are the real rulers of America, and the hand which guides these its master. In New York City in 1885 there were two hundred and sixty-six thousand voters. Of these two hundred and one thousand voted at the regular election and not over twenty-five thousand at the primary. And this proportion of the whole number of votes to the number of those who voted is nearly identical with that of the whole country. Thus it appears that out of the voting strength of the country-one out of every four does not vote at all, and nine out of every ten do not attend the primaries. It can hardly be necessary to call attention to the additional fact that the men who do attend are almost exclusively office-holders or office-seekers. Were they, every man of them, disinterested and honest men, it would not lessen the fault of 90 per cent. of the voting population in abandoning the more important of the two elections, and of more than 25 per cent. who renounce the duties of citizenship altogether.

An American citizen has no right to have nothing to do with politics. His politics are not a dirty pool unless he makes them such, either by criminal neglect or by criminal conduct. For him to falter is to betray a serious, solemn trust, the gift of priceless

endeavor, involving interests not all his own. The stability of civilization, the rights, privileges, and blessings of society secure only in good government not for himself alone, but for all his fellows for generations unborn, are all involved, and by his weakness, negligence, or folly may go down in a common ruin.

A citizen is subpoenaed to serve on a jury. A matter of twenty dollars is at stake. It is contempt of the court and a misdemeanor to stay away. An election is proclaimed; the social, financial, and civil life of the country is to be seriously affected. To stay away is not contempt of court, but contempt of the whole country. To sleep at his post when the nation's life is in peril is death for the soldier. To sleep when an enemy strikes at its life by force of arms is not a greater wrong in the soldier than for the citizen to desert it at the ballot-box, when evils and vices come on apace to poison the life of the republic. And this ruin will not be the fall of "the common herd" alone. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews." Americans of every class must in this matter face a common ruin or a common danger.

Fourthly, let the Holy Scriptures be made a text-book in every school, college, and university in the land. A knowledge of what they contain by all the inhabitants of a nation is the best possible preparation for the duties of citizenship. Without their light humanity sinks down into the mire of sin and becomes brutish; or if devotional, it will be credulous, fanatical, and superstitious. In all the past no other book has exerted such an influence in the affairs of the world, and apart from any belief in its inspiration and merely on account of the effects it has already produced and the still mightier influences it is destined to wield among men, no person can fairly be said to be well informed who is unacquainted with its teachings. Beginning with creation, its thoughts range over the whole field of time and reach into eternity. It is the only reliable history we have of ancient times, and for this reason alone is entitled to a place in the school. As a literary production it has merits that

are unsurpassed with thoughts so lofty and sublime as to make it indispensable to the poet and the orator. The truest insight into human life, with the knowledge most needed, showing the evils to which humanity is exposed and how they may be avoided, will be found within its pages. In addition it contains political ideas of the greatest value; with a code of morals so perfect that it has never in a single particular been shown to be in error, and a portrait gallery so rich and varied in experience as to illustrate every phase of human life, exhibiting the retribution either here or hereafter of the transgressor and "the recompense of reward" for obedience in store for the faithful. Surely the doctrines, commandments, ethical principles, and political ideas of such a book, with its geography, chronology, and unfulfilled prophecies, are worthy of a profound study by all. And any institution of learning that omits it from its curriculum is defective in an essential element of true education.

The Sunday-school does some good; but with a voluntary corps of teachers, and spending only thirty or forty minutes in a week on the lesson, it cannot be depended on to do this work with the accuracy and thoroughness its importance requires. Neither can it well be done from the pulpit. If it is undertaken by the latter, its discourses lose the element of worship, and become mere lectures. But it ought and can be taught in the class-room, and in the same way that any other science is taught. On examination it will appear that all the doctrines taught in the Holy Scriptures rest on a solid basis of facts, and can in a scientific way be demonstrated, and also that obedience to its commandments is not only for the glory of God, but also for the welfare of humanity. And the minister of religion who says believe this opinion or that, and the professor of political economy who says believe



the doctrine of free trade or of a protective tariff, without first clearly giving the basis of facts and showing the grounds on which such belief is to rest, are both forsaking scientific methods, and missing what ought to be one of the great objects of education. Is not its chief function to awaken the mind, and by furnishing it with food for thought in an accurate statement of facts and principles lead it on the basis of full knowledge to think for itself? Creation, sin with its effects on individuals or on society, and redemption with its influence on persons, communities, or nations, are all facts, and so are the statistics in this volume, and can be used in the class-room as facts are in a demonstration in astronomy. But this knowledge, so essential to the welfare not only of individuals, but also of nations, is to-day excluded from all the public schools in the United States, and but rarely anywhere taught in its fullness. It is probable that except at the opening in worship not over one in ten of the colleges and universities make any educational use of the Bible whatever. And of the various theological schools all that can usually be said of them is that they teach what is necessary to sustain the denominational creed. If this is thought to be an unduly severe criticism, let those who think so point to a single treatise of divinity or chair of theology where the views of the Bible are taught on justice, liberty, taxation, sanitary regulations, or land legislation, although its light on these questions, when fairly understood and faithfully applied, is as beneficial to a nation to-day as ever. Some may claim that these subjects belong to the domain of law, medicine, and political economy, and not of theology, but the fact that they are revealed in the laws of God would entitle them to a place somewhere in the latter science; and when it is considered that these other branches of knowledge are

in an atheistical state, and in consequence more or less blind to the truth, the need of the Church letting the light of the Scriptures shine on these subjects becomes doubly imperative. And may not silence on these important questions explain why in many places so little has been accomplished although there has been so much preaching of the gospel; and also may it not in some measure account for the estrangement of the laboring classes from the Churches, particularly in cities, where the separation and difference between rich and poor is so great? But it shall not always be this way. The time is coming—God speed its drawing nigh!—when it will be perceived that every principle the Scriptures reveal is of value and conducive to the welfare and happiness of humanity, and public sentiment will insist that they be taught in all their fullness in every school, college, university, and pulpit in the land. Then will be brought to pass that saying that “Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God,” and the whole earth shall be filled with his knowledge and glory. Amen and amen!

On a review of these four points of national salvation it will appear that the second really includes the third and fourth. For the State only acknowledges God in so far as it observes his laws. And if the laws of God are to govern, that of course would require that they be studied, and that public instruction should be given in them to all in order that they can be generally understood and obeyed. Furthermore it will also appear that these four points very justly mark the path of national salvation at exactly where it stood over three thousand years ago. Then a great multitude, remembering the promises of God and under a leader, forsook the yoke and bondage of sin, and Him who is “mighty to save”

became their deliverer. They were then taught personal holiness in ten fundamental precepts, and the whole assembly collectively and in a public capacity as a nation through Christ acknowledged the only true God and accepted his laws in ordering their governmental institutions, and by faithfully keeping them they were led into an exceedingly goodly land flowing with milk and honey. And any nation that will accept and adopt the principles revealed in God's word for their guidance in personal and governmental affairs will soon surpass in prosperity, intelligence, freedom from disease, and happiness what is here stated of the most favored country. Even to this day the most prosperous nations on the face of the earth have not attained to any thing like the happiness possible to them through the redemption in Christ. If all the inhabitants of a land were to move in the path of national salvation here pointed out, what an uplift would society receive! How knowledge would increase! And how quickly would wealth accumulate that is now wasted and squandered in vice and luxury! How health would be preserved that is now lost in dissipation, intemperance, and debauchery! How purity and courage and industry and benevolence and all the virtues would be strengthened! How reforms would travel apace that now barely move! And how rapidly would the glories and splendors of the millennial day draw nigh! And with the Gospels before us can any one doubt but that the Lord Jesus would receive all of "every kindred, every tribe" who would come unto him aright; and that in him "all the nations of the earth would be blessed?" And with so many barriers removed and all nations now open to the gospel, and the world-wide field so white for redemption's harvest, will not all the sacramental host of God's elect redouble their zeal and gird themselves afresh

with power from on high for the toils and conflicts of making the kingdoms of this world become the kingdoms of our Lord and of his Christ? And he shall reign forever and ever. Amen.

The sum of the whole matter is this: That sin is everywhere the source of the world's misfortunes, and salvation in Christ is the only effectual remedy. Hence to avoid and prevent the one, and to invite and welcome the other, is manifestly the only sure way of safety either for a person, a family, or a nation. It is sin that causes all the vices of individuals and all the disorders that corrupt society. It is sin that shrivels up the sympathies of men and causes them to be selfish, clannish, and suspicious. If poverty and pestilence abound in a country, and the mind of many of its inhabitants is clouded with ignorance, and the land is filled with the cries of injustice and oppression, it is because sin is there. It is sin that keeps men away from the saving truths of Christ's salvation and ties them to error, superstitions, and commandments of men. So blinding and malignant is sin that it forges about its victim chains of bad habits and evil inclinations, that are stronger than bands of steel, until many, against their own interest and better judgment, resist all progress and every advance toward improvement and deliverance. And it does this not only for individuals, but also for whole Commonwealths, until to this day many nations will not choose a republic, although the superiority of that form of government over monarchy or imperialism is manifest and beyond question, and large assemblies are often so bound by it that they will not change useless forms of procedure in the courts and offices of the government, although aware of their inconvenience. Thanks be unto God for the unspeakable gift of redemption that enables humanity to

snap the bands of sin in sunder and let the ransomed of the Lord go free! This it does not merely by strengthening each individual who accepts Christ with the might and power of the Holy Ghost, *but also by offering each nation a social order and scheme of government the most favorable for the elevation of humanity.* And the amount of redeeming grace possessed by a nation determines the measure of its perception of these things and its possibilities for reform as well as the extent of its moral, material, and intellectual prosperity. But if a people, after "a more excellent way" has been shown them, will still cleave to old habits, old customs, old ceremonies in religion, old parties in politics, or old forms of government, and for no other sufficient reason than because they are old, it shows their need of more fully putting on "the new man which after God is created in righteousness and true holiness." Let a man, a family, or a nation, accept the Lord Jesus Christ in all his fullness, *and become perfect in his great salvation,* and they will no longer like Ephraim be hopelessly chained to the ways of the past as an idol; or be a worshiper of antiquity, or of any thing else but the only true God. And as they move upward and onward in the path of personal and national holiness and salvation, exulting in the liberty and freedom of a God-given deliverance from sin, with a glad heart they will be caused to sing:

Now I am from bondage freed,  
 Every band is riven.  
 Jesus makes me free indeed,  
 Just as free as heaven.  
 'Tis a glorious liberty,  
 O the wondrous story!  
 I was bound, but now I'm free.  
 Glory! glory! glory!

## Examples of National Salvation AND Destruction.

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"I will make of thee a great nation."—*Genesis xii. 2.*

"The kingdom is the Lord's: and he is the governor among the nations."—*Psalms xlvii. 28.*

"The wicked shall be turned into hell, and all the nations that forget God."—*Psalms ix. 17.*

"This is the interpretation of . . . MENE; God hath numbered thy kingdom, and hath brought it to an end."—*Daniel v. 26.*

"If thou wilt return, O Israel, saith the Lord, unto me shalt thou return: and if thou wilt put away thine abominations out of my sight, then shalt thou not be removed; and thou shalt swear, As the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory."—*Jeremiah iv. 1, 2.*

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—*Jeremiah xviii. 7-10.*

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and that the Lord thy God may bless thee in the land whither thou goest in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish."—*Deuteronomy xxx. 15-18.*

"Of all the dispositions and habits which lead to political

prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of obligation *desert* the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”—*Washington's Farewell Address*.

“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it.”—*Deuteronomy xxviii. 58-63*.

WHY should the State refuse to take cognizance of the fall in Adam and of redemption in Christ, the two most important events in the history of the human race? Their influences are so far-reaching that they affect the happiness and destiny of every human being; and it is only by the State adjusting itself to their exist-

ence that its best work can be done. *And the State that declines to recognize them leaves the people over whom it rules in many things defenseless and exposed to the evils of sin, and not under the most favorable conditions for salvation*; for the trite political maxim that "in union there is strength" applies equally as well in guarding against sin as in repelling invasion. One man or one family, by a great deal of carefulness and watchfulness, can resist sin, but it becomes much easier when all in a community undertake the work, and still more so when a whole nation adopts it as a governmental policy. There was once a nation that did this, and framed their government and adjusted its every act in the light of the fall in Adam and of redemption in Christ; and while true to these two principles no nation in all the annals of time has ever made such a brilliant record. It advanced more rapidly in civilization than any other nation has ever done in the same length of time. We speak to-day about the inhabitants of Spain, Russia, or Germany, after ages and centuries and millenniums of training, as still not being ready for a republican government. But this people, from a state bordering on slavery, in a few years became ready for freedom, and preserved their liberty for centuries. In war they were victorious beyond precedent, and never turned their backs to their enemies while true to these two great principles. They had such immunity from disease that they lived long and mightily increased in numbers. They had such prosperity that their threshing reached unto the vintage, and the vintage unto the sowing time, and they ate their bread to the full; and pauperism, the great open sore of modern civilization, that baffles the wisdom of the legislator and the zeal and self-denial of the philanthropist, became unknown among them. All their statesmen from Moses to



Solomon understood the value in governmental affairs of these two principles, and that to fear God and keep his commandments was the salvation of a man or of a nation. These were the men that without tarnish conserved the honor and glory of the nation. But the latter Hebrew statesmen from Solomon to Zedekiah, as a rule, thought that the recognition of the only true God was not imperative on the State, and these were the men that led the Commonwealth to its ruin. The people, under their misrule, soon began to eat their bread in scarcity and to see disease and pestilence stalking through the land, and in battle to turn their backs to their enemies, until the nation went down in Babylonish captivity. And these events are recorded by the Holy Ghost for our guidance in political science, as much as the doctrine of justification by faith, and as an encouragement and a warning, and an example to all nations.

#### SPAIN AND ENGLAND.

The reception of redeeming grace was undoubtedly the prime cause of the national deliverance of the Israelites from bondage in Egypt and of their conquest and political supremacy in the land of Canaan. And through that nation God gave an example—as it were an object lesson—of the national salvation that redemption can accomplish for any nation and for all nations. And in proportion as nations receive and accept this grace just so in all ages has been the measure of their prosperity. Spain and England will serve as modern examples. They are both insular, with the advantages of soil, climate, and location for the world's commerce decidedly in favor of the former; and her people were not wanting in the valor and enterprise necessary for a great people, and three centuries ago she was beyond compar-

ison the foremost nation in all the world. She then had vast possessions in Africa, Italy, Sardinia, Germany, the Netherlands, the East and West Indies, and in North and South America. The world at that time was in her grasp, and with her advantages of location and pre-eminence, it would seem as if it were destined to so remain. England at this time was but the southern half of a remote island in the northern seas, with but little commerce and without any possessions other than Calais, in France, and a few counties in Ireland. Columbus had recently discovered a lost continent, and as Spain had furnished the ships and men for the enterprise, she reaped most of the benefit. Luther had also soon after made the far more important discovery of the lost principle of justification by faith, but both discoveries were made under the jurisdiction of the Spanish crown, and both could easily have been turned to its profit. Had she accepted the second discovery as cordially as she did the first, it would have linked her in with the progress of the human mind and given her such immunity from disease that her population would have rapidly increased in numbers, and it is highly probable that she would have founded colonies and had her language spoken not only in Central and South America, but also on the Congo, at the Cape of Good Hope, in the Transvaal, at Zanzibar, Madagascar, Ceylon, all through the Malay Archipelago, and over the immense regions of Australia. The apparent probabilities then were ten times greater that Spain would have this glory and honor than that England should ever possess it. But the fate of her empire trembled in the balance when the test was made of her fidelity to "the truth as it is in Jesus" and of her fitness to be custodian of the "lively oracles," that under her rule the news of salvation might spread to earth's remotest bounds. What

will Spain do in the day of her visitation? Will she see her power and glory decline and have "Ichabod" written on her scepter and crown, and let the kingdom of God be taken away from her as it was from the Jews (Matt. xxi. 43) "and given to a nation bringing forth the fruits thereof?" or will she be faithful to the trust and continue increasing with the increase of God?

Once to every man and nation comes the moment to decide,  
In the strife with truth or falsehood for the good or evil side.  
Some great cause God's new Messiah, offering each the bloom or  
blight,

Parts the goats upon the left hand and the sheep upon the right.

—*Lowell.*

And the triumph of right in Spain was not at that time so altogether hopeless as many think. She then had many learned men who fully understood the value of a pure gospel and the urgent need that existed for a reform in the teachings of the Church. And her great Cardinal Ximenes, at the cost of eighty thousand ducats, had just given the Holy Scriptures to the Spanish Church in a work (the "Complutensian Polyglot" 15, 17) that to this day is a prodigy of learning and scholarship. But unfortunately the machinery of the Inquisition for the subjection of the Moors who had recently been conquered still existed in the nation, with its courts and officers in every district, and in the crisis it was an easy matter to turn the edge of its sword against the reformers. It not having to establish anew, but already existing, its use did not provoke popular tumults, as when it was set up in France and the Netherlands. The martyr fires soon commenced to burn with a lurid glare, and under the decree of this tribunal were put to death the very men and women who would have led Spain out of the worse than Egyptian darkness and bondage of sin and brought

her into the gospel-promised land of purity, wisdom, and prosperity. After this the nation became like Samson when his eyes were put out. Such blindness fell upon her rulers that they became unable to "read the signs of the times" or to understand the temper of their age. Led by the spirit of bigotry, which is not of the gospel, they adventured much of her treasures of men and money in a vain effort to conquer England, and saw nearly all perish in the "Invincible Armada." Instead of remembering that "the throne is established by righteousness," and governing with justice and conceding liberty as fast as her people were ready to receive it, they adopted a policy almost the reverse until, goaded by bad laws and harsh administrations, province after province revolted. And to crown all her other misfortunes a blight fell upon her armies, so that her cause was not sustained in the field, and she was unable to restore her authority, until to-day Cuba, Porto Rico, and the Philippine Islands are all that remain outside of Spain of the immense empire of Charles V. Not only has her dominion shriveled and withered under the blight, but also the minds of her people, so that for centuries she has not produced a single profound thinker or an eminent scholar, inventor, discoverer, explorer, or illustrious warrior. Her government is now without credit, and the people dwelling within her borders are sunk down in the mire of poverty, ignorance, and superstition. So deep is her degradation that the language that the Prophet Ezekiel uses to describe the fate of Egypt would to some extent apply to Spain: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." How are the mighty fallen and the weapons of war perished!

On the other hand, in England the Puritans welcomed the discoveries of Luther, and her rulers, not from love of Christ, but through self-interest, were forced to take that side. And the gospel gave the nation purity, wisdom, a love for liberty, and such intelligence that her mechanics became able to spin thread and weave cloth by machinery, and to apply steam as a motor on the land and steam as a motor on the sea. Along with this domestic prosperity the gospel caused her statesmen to become wise in council, and her warriors valiant in battle, until to-day her empire on land and on sea is world-wide, and her pound sterling is at par in every mart of trade throughout the habitable earth. What has cast down the one and exalted the other but the national reception of the grace of God in England and its rejection by Spain? And the very same causes are at work, and are now producing the same results in the New World. Why are the people of one continent so active, prosperous, and enterprising that, with mills, factories, telegraphs, telephones, reapers, cultivators, and railways, they are moving for the restoration of man's lost estate and empire and dominion over nature; while the inhabitants of the other continent remain dull, feeble, sluggish, and move but slowly along the path of national renown? The cause cannot be in the soil or climate or mineral wealth of Mexico or South America, for when compared in these particulars with Canada and the United States the advantage is decidedly with the former. The only explanation that ever will be found satisfactory lies in the religious difference of the two continents.

#### AN ELECT NATION.

Here it may be proper to consider the outlook for the United States of America. The teachings of history all

indicate that nations are chosen and raised up for special purposes like individuals. When the possibilities of the United States are fairly estimated it would indicate that its mission must be exceptionally high. The great empires of antiquity all existed on the borders of Judea, and were within easy access of the Israelites. For the full fifteen hundred years of the existence of the Hebrew nation all the centers of civilization moved about Jerusalem as the pivotal point. It was first in Egypt, then in Babylon, afterward in Greece, and at the close in Rome; and missionaries could have evangelized these nations easier from Judea than any other one country. The very existence of the Israelites as a nation founded on religion, with their marvelous history, was itself in that day a standing advertisement of the gospel. It was undoubtedly the will of God, although the nation seemed never to understand it, and sometimes not even its leaders, that the Hebrews should be a chosen generation, a holy priesthood of teachers, preachers, physicians, publicists, pastors, evangelists, and apostles, that through them all nations should know of the only true God. Will the United States, which is beyond question the chosen nation of modern times for the evangelization of the world, any better understand its mission? If Mount Zion, with its mild climate, fertile soil, and central location, was "beautiful for situation," what shall we say of the great, superior advantages of the United States of America? Missionaries from there can reach any one of the four quarters of the globe easier than Jonah by even the best route could have gone from Jerusalem to Nineveh. South America, the Islands of the Pacific Ocean, Japan, China, Persia, Arabia, Turkey, Zanzibar, Madagascar, the Congo State, and all Europe are equally accessible, and missionaries from the United States can get an entrance to these

places and find less difficulty in their way than those coming from any other country. In addition, when its resources, agricultural, mineral, manufacturing, and commercial, are estimated—and these things are all factors in the problem—it will appear that its surplus wealth is alone more than sufficient to preach and teach the gospel to every living creature on the face of the earth. Along with its wealth and accessibility to all nations by an easy and rapid transit, when its schools, colleges, universities, and publishing houses are considered, and existing at a time when steam, electricity, and the printing-press can be used for the transmission of thought, it will appear that for the plans of God in the evangelization of the world it is better equipped for the work than any other nation has ever been in all the past. With its advantages of soil, climate, location, and existing at such an era of opportunities in the world's history as has not come to any other nation in all the past, what will it do with all its vast endowments? Will it use them like the man to whom was intrusted five talents, who increased them five more? or will it become selfish and sensual like the wicked and slothful servant to whom was intrusted one talent, who went and hid it "in the earth," and for it was cast into outer darkness? If the inhabitants of the land will forget God and, like the men of Noah's time, have no higher thought than to plant and to build, to eat and drink, and after the flesh live an animal sort of life, there is a lesson in the overthrow of the antediluvian world that it would be well for the people of the United States to study. And if the Government will trample on the principles of everlasting right, and violate laws like the Sabbath, that are far more sacred and holy than any cup or chalice that was ever dedicated to a temple service, there is a lesson in the handwriting that appeared on the wall of the

king's palace at Babylon that it would be well for the rulers and statesmen of the nation to understand.

The public buildings of some of the States and the capitol at Washington are fine structures ; but there was once a temple at Jerusalem composed of finer and more massive materials, and of that edifice, on account of the sins of the nation, there remaineth not "one stone upon another." The uncompleted tower of Babel, the destruction of Nineveh and Tyre, and the broken columns and shattered walls of the Colosseum at Rome all give emphasis to the declaration of God's word that "the nation and kingdom that will not serve thee shall perish."

Nations often spend immense sums for fortifications on their frontier and in supplying them with the munitions of war, as if they could only be attacked from without, although history declares that except in a few rare instances they are always like individuals and Churches : destroyed from within. Whenever a people get to be any size they can only be overthrown by the co-operation of their own vices. But let corruption sap the manly virtues until effeminacy takes the place of industry, courage, and temperance, and no matter how numerous and wealthy they may become they can be overthrown. In fact, their very size, numbers, and prosperity, with the pride, luxury, and sensuality which they are almost certain to beget, becomes the main element in their destruction. A poet standing in Rome on the Palatine Hill, whose very soil is the crumbled brick and decayed monuments of fallen empires, musing on the lessons of history, wrote :

"The moral of all human tales,  
'Tis but the same rehearsal of the past :  
First freedom, and then glory—when that fails,  
Wealth, vice, corruption—barbarism at last.  
And history with all her volumes vast  
Hath but one page."



Byron, in these few lines, has really epitomized the history of all the great nations of the past. In a migration something like the journeyings of the Israelites, the gathering of adventurers to Rome at its founding, or in modern times the crossing of the Atlantic Ocean, or at a still more recent period the "Westward, ho!" of crossing the Mississippi and settling in the regions beyond, leaves the stolid and the abject behind; and the daring, the courageous, and the enterprising come together, and the nucleus of a nation is formed. If they start about on an equality, so that some labor becomes imperative on all, their manners will be simple, the discipline of toil will give them mental and bodily vigor, and the conditions become favorable for the rise of a great State. Its course then will be much like that of a shot fired in the air from a gun at an elevation of forty-five degrees. As it leaves the muzzle it is all vigor, and rapidly ascends, exulting in its strength and freedom, until it reaches its zenith in glory, wealth, splendor, and dominion, and then it commences to fall. At first its decline is not more than perceptible, but it soon becomes more manifest, until toward its close, impelled by its own vices, its progress downward becomes almost perpendicular. The United States has already passed through the first three stages Byron describes, and so swiftly that although but a century old to-day it stands peerless not only among the nations of our time, but of all the past. Will it now from that eminence and summit of earthly glory commence to descend through the other stages of vice, corruption, and barbarism? God forbid. And yet by reason of sin it is exposed to the same evils that destroyed Judea and Rome, and perhaps in a greater degree on account of the unrestrained liberty it grants to all, and the enormous wealth that has only just commenced pouring in upon it and is

now estimated to be increasing in volume at the rate of six millions a day. What a calamity its fall would prove not only to its own citizens, but to oppressed and down-trodden humanity everywhere! How its overthrow would retard the spread of free governments in other nations! How aristocracy and every form of despotism on the face of the earth, and even hell itself, would exult and rejoice over its downfall! Will not its citizens labor to avert it, and leave it as an injunction to their children? Will not office-holders, in the face of this danger that is now upon us, rise above party and concert measures for its preservation? Will not the editor with his paper, the professor with his students, and the Sabbath-school teacher with his class assist? But above all others, will not those who can do more than any and all other callings and professions combined, the ministers of the gospel, help and "declare the whole counsel of God" as heaven and their own conscience and the public welfare require?

The Constitution of the United States is in many respects an admirable instrument of government, but with one very grave defect. It nowhere acknowledges the authority of God and the lordship of Christ over the nation.\* And this omission in effect says that the recog-

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\*It is sometimes claimed that, because the Constitution, in reckoning the ten days allowed the President to consider a bill, says "Sundays excepted," and also because it says done "in the year of our Lord," it does recognize God. But this argument is so weak and far-fetched that it does not need to be refuted. In the treaty with Tripoli, made and confirmed by the very men who assisted in framing the Constitution, it is declared ("U. S. Revised Statutes," edition of 1865, p. 756. Article XI.): "The government of the United States is not in any sense founded on the Christian religion." This silence did not escape the atten-

dition of the only true God is no part of the business of the State, and for a century has been that way construed. It virtually draws a line of separation between Christ and matters of government that has a most undesirable effect on those who are to administer the political affairs of the nation. Many young men, discerning the separation as they enter on public life, are often caused by it to forsake fellowship with the Lord Jesus and the possession of his great salvation. While there are exceptions, officeholders as a class, as their oath requires, are always governed by the Constitution, and when that is atheistical it cannot fail to have a large influence to lead them in that direction, and through them on the public life of the nation, and in some measure over all the inhabitants of the land. The caucus convention, judicial tribunals, and every political assembly held under that Constitution, from the least town Board of Aldermen up to the National Congress, all show the effect of its silence on this most important subject, and in consequence these bodies are usually wanting in solemnity. Some of them, even when deciding matters of the gravest consequences, are at times so tumultuous as to differ but little from a mob. The

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tion of Judge Story, and in his commentary on the Constitution he says: "It yet remains a problem to be solved in human affairs whether any free government can be permanent where the public worship of God and the support of religion constitute no part of the policy or duty of the State in any assignable shape. The future experience of Christendom, and chiefly of the American States, must settle this problem, as yet new in the history of the world, abundant as it has been in the experiments in the theory of government. But the duty of supporting religion, and especially the Christian religion, is very different from the right to force the consciences of other men, or to punish them for worshiping God in the manner which they believe their accountability to him requires."

nation in its governmental affairs, having rejected the influence which above all others would most restrain the evil passions of men, the door is now open in politics for fraud, for mud-throwing, for campaign lies, for conscience being laid aside, and for all sorts of trickery being considered fair in elections.

And this omission of the Constitution to recognize the claims of Christ not only affects the *personnel* of government, but also the character of the work it does. Much of it is educational where it is of the utmost importance that instruction in morals of a definite character should be given; but only as the State recognizes Christ will it be enabled to teach with clearness on this subject. On this account but little instruction in this branch of knowledge is even attempted in the public schools, and the little given is so vague and indefinite as to be almost if not altogether worthless, and it is but little better in any of the colleges or universities controlled by the State. With the public schools Godless and at least half of the higher institutions of learning in the same condition, and an intense commercialism abroad in the land, that regardless of man's spiritual and immortal nature demands that every thing shall be done according to the precepts of Mammon's altar, does it require a prophet's ken to discern where all this will land us in a few generations unless there is a change? The nation will soon be without God in the world, and sin will destroy the inhabitants of the land as it did the two cities of the plain and the seven nations of Canaan and the whole antediluvian world. But if the State would recognize Christ, and if it were done in good faith, its policy and work would then be directed in accordance with the welfare and preservation of the nation not only in educational matters, but in the right of administration of justice on divorce, temperance,

a proper observance of the Sabbath, and every moral question.

The Constitution has been of incalculable benefit to the nation, but it ought not to blind us to this defect. When it was formed opinions about its powers and authority were very different to what they are now. The States were then considered as supreme, and merely clothed a central agency of government with authority to do some things that were common to all and with the express understanding that the powers not delegated were "reserved to the States respectively or to the people." But with a uniform system of coinage, of weights and measures, of postal communications, a net-work of railroads and telegraph lines, extending over the whole nation, and a common language among all the people, it was inevitable that power should gravitate into the hands of the general Government. It is often claimed that the centralization of political power in the National Government has been caused by the late civil war, but that only hastened and solidified what was already coming. Up to 1776, and for some years after, it is probable that the charters of every one of the thirteen colonies recognized the only true God and redemption in Christ. But since then so great and overshadowing has become the influence and example of the National Constitution that it is now doubtful if there is a State in the Union that does. But the doctrine that the acknowledgment of the only true God and of the lordship of Christ over the nation is no part of the business of the great State is not new and was not for the first time adopted as a governmental policy with the establishment of the Constitution of the United States. All the Pharaohs held to it strongly, and one of them said to Moses: "Who is the Lord, that I should obey his voice?" But that way of think-

ing proved his ruin. It was with Belshazzar and with the high priest Caiaphas, and it proved the ruin of both of them, and also of the respective Governments they represented. And often since then in government "the stone which the builders rejected is become the head of the corner." Therefore, seeing that the rejection of Christ from recognition by the State favors fraud in elections and corruption in all the public business, and is fraught with peril and danger to the nation ; and instead of being a help is a hinderance to good government, preventing it from doing its best work, and from reaching its largest degree of usefulness ; and also that it is contrary to the command of God "that all men should honor the Son, even as they honor the Father." (John v. 23.) The question suggests itself: Shall it continue in the United States of America? What does the patriot say who desires to see the welfare of the people and the freedom of the nation preserved? What says the far-seeing statesman with the facts of history before him, and the annals of time full of the wrecks of empires that have gone down from this very cause? But above all others, what says the follower of Christ whose eyes, to some extent at least, must be open to discern the nation's possibilities for good not only to its own inhabitants, but to mankind over all the earth, and its adaptation to the plans of God for the world-wide redemption of the race? If the United States were blotted out from the face of the earth, where could another nation be found to take its place, and lead the world's progress in arts, in science, in literature, in philosophy, in inventive genius, in commercial activity, in manufacturing enterprise, and to set an example before all nations of the benefits of free institutions and popular self-government? Not one of the tribes of Africa could do this for countless ages. Neither could

China or India or Persia or priest-ridden Mexico or South America. Nor would the down-trodden people of Europe, oppressed with superstition and an excessive veneration for royalty and an order of nobility, be soon able for this work. Australia would likely be the next nation ready to lead; but even there centuries must elapse before its resources would be sufficiently developed and its people inoculated with republican ideas, and raised to that moral and intellectual standard that would fit them for that greatest of all national glories, the honor of leading the world's progress. At the present time, so closely connected with the onward march of civilization in all the earth is the United States that its destruction would retard human progress, and defer the moral conquest of the nations to Christ five hundred and perhaps a thousand years. When made aware of the danger of such a calamity occurring, what true disciple of the Lord Jesus, desiring the spread of peace on earth and good-will among men, can refrain from saying: "God bless and preserve the Great Republic! and God speed the coming of national salvation in all its fullness everywhere, but particularly to that nation in which, above all others of modern times, the hopes of humanity centers?"

Sail on, O ship of state;  
Sail on, O Union strong and great.  
Humanity, with all its fears,  
With all the hopes of future years,  
Hangs breathless on thy fate.

## The Sabbath.

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"Remember the Sabbath-day, to keep it holy."—*Exodus xx. 8.*

"I was in the Spirit on the Lord's day."—*Revelation i. 10.*

"Ye shall keep my Sabbaths, and reverence my sanctuary."  
—*Leviticus xix. 30.*

"On the Sabbath-day he entered into the synagogue, and taught."—*Mark i. 21.*

"The priests in the temple profane the Sabbath, and are blameless."—*Matthew xii. 5.*

"As his custom was, he went into the synagogue on the Sabbath-day."—*Luke iv. 16.*

"Ye shall kindle no fire throughout your habitation upon the Sabbath-day."—*Exodus xxxv. 3.*

"It was the Sabbath-day when Jesus made the clay, and opened his eyes."—*John ix. 14.*

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."—*Ezekiel xx. 20.*

"Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day?"—*Luke xiii. 16.*

"Without a Sabbath there is no worship; without worship, no religion; and without religion there is no permanent freedom."—*Montelembert.*

"For the permanency of the Sabbath we argue its place in the Decalogue, where it stands enshrined among the moralities of a rectitude that is immutable and everlasting."—*Thomas Chalmers.*

"And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created."—*Genesis ii. 2, 3.*



"He saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."—*Mark iii. 4, 5.*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—*Isaiah lviii. 13, 14.*

"Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day."—*Deuteronomy v. 12, 13.*

"In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before

the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath : and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath-day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall ? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath-day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy."—*Nehemiah* *xiii. 15-22.*

" Thus said the Lord unto me ; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem ; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates : Thus saith the Lord ; Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem ; neither carry forth a burden out of your houses on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein ; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sab-

bath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."—*Jeremiah xvii. 19–27.*

SIN and salvation are the two great facts in the history of the human race, and it is all important that both should be well known; and one day in seven is indispensable for this use. Not that this supersedes the necessity of instruction in the Holy Scriptures in institutions of learning on other days of the week. As far as possible every child ought to be acquainted with the doctrine, discipline, experience, and possibilities of redemption. But over and above the instruction in holy things given by the schools, and from the printed page, there is need of the Sabbath as a day of rest, and that all, old and young, may on that day meet in the great congregation and hear the "preached word," and use the means of grace, and attend on the ordinances of religion. So intimate is the union between the Sabbath and true religion that one will not long exist without the other. If men or families do not keep the Sabbath, it is almost certain that they are without salvation. If a nation has no Sabbath, the kingdom of God, with all that redemption means, has not come to that people. A priesthood and idolatry can live and thrive without one; but the Church, the pulpit, and a gospel ministry will stand or fall with the Sabbath. Its destruction in a nation is nothing short of treason to all the dearest interests of humanity. It is manifest that redemption has a marvelous influence on the prosperity, intelligence, health, safety, and happiness of a people. But the Sabbath is the only door through which by faith in Christ they can enter the goodly land and become possessed of its blessings. It is the sheet-anchor that fastens redemption to the earth. Hence the public desecration of the Sabbath strikes at the dearest

interests of society, and will undermine the peace, welfare, happiness, and prosperity of any people. You might to-day take the nations of the earth, and where there is no Sabbath there wages are lowest, and where it is most observed they are the highest. It is the same with other things, like teachers, schools, colleges, newspapers, physicians, hospitals, banks, factories, railroads, and telegraph lines. Where it is best observed there these things will be found in the greatest abundance, and where it is least observed will be found their greatest scarcity and dearth. Remove the Sabbath from a nation, and you strangle among that people the very life of the things that are true, things that are pure, things that are just, things that are honest, and things that are lovely and of good report. Rob a nation of the Sabbath, and you leave it in its sins, with the only door of escape shut and barred against it. Surely such an institution cannot be too highly prized and too carefully guarded. It was instituted amid the beauties of a sinless Eden, and designed to be a perpetual reminder of the Creator, and of the homage due unto him, and of stated times of worship, and also for man's well-being, that only with its rest and in communion with God can his physical and spiritual nature be preserved unimpaired. Moses at Sinai instituted various holy days and Sabbaths of weeks and of years that have all passed away with that dispensation. However, the principle on which they were founded is true, and when convenient it is still desirable to have those who would retain the knowledge and favor of God come together for a series of meetings in the spring, and again spend some time at a camp-meeting in the fall, and also occasionally to let their land lie fallow for a year. But these enactments were local, and confined in their application to the Israelites, and in the rigid letter of their

exactness have all passed away with the giving of the Holy Ghost on the day of Pentecost. Not so with the Sabbath of the Decalogue. It was not first instituted by Moses at Sinai, but already in existence, and the people were then only enjoined to "remember" it, and it did not pass away with that dispensation any more than "Thou shalt not kill or steal," or any other of the Ten Commandments "written with the finger of God" on the two tables of stone. These were given to Adam, and through him to all his posterity, and are for the observance of mankind everywhere and for all time; and the gospel does not make void a jot or tittle of them. God forbid! Yea, rather it establishes every one of them in all their fullness and purity; and among them the Sabbath is the key-stone of the ten. Take it away, and the knowledge and worship of the only true God ceases in the earth, and idolatry will appear, and man will sink so deep in depravity that from out of the unrenewed "heart will proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Blackstone, in his "Commentaries," Book 4, Chapter 63, says: "Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day in a country professing Christianity, and the *corruption of morals which usually follows its profanation*, the keeping holy of one day in seven as a time of relaxation and refreshment, as well as of public worship, is of inestimable benefit to a State considered merely as a civil institution. By the help of conversation and society it harmonizes the manners of the lower classes, which would otherwise degenerate into a sordid poverty and savage selfishness of spirit; it enables the industrious workman to resume his occupation in the ensuing week with health and cheerfulness; it impresses on the

minds of the people that sense of duty to God so necessary to make them good citizens, but which yet would be worn out and effaced by an unremitting continuance of labor, without any stated times of recalling them to the worship of their Maker."

In these few lines Blackstone has very nearly stated the whole case, except that he does not give sufficient emphasis to the benefits of attendance on a preached gospel. However, the ministry that led the public worship of God in his day were, as a rule, not much of a preaching clergy. But the subordinate benefits that he alludes to, to be derived from a proper observance of the Sabbath, are not to be lightly estimated. Like an angel of mercy from heaven are its weekly visits to the toil-worn nations of earth, that the body may on that day be rested, its waste repaired, and that it may be afresh invigorated with health and strength for the labors of the coming week. Investigations have repeatedly demonstrated that those who keep the Sabbath will live longer, enjoy better health, and perform more work than those who do not. It is the same in reference to work animals. In the settling of California on the overland drive across the plains the test has frequently been made; and it has always been found, other things being equal, that horses or work oxen that rested on the Sabbath would make the journey in less time than those that traveled every day. In 1853 six hundred and forty-one physicians petitioned the Parliament of England against the opening of the Crystal Palace on the Sabbath, urging that, from their acquaintance with the laws that regulate the human economy, they were convinced that the seventh day of rest instituted by God, and coeval with the existence of man, is essential to the bodily and mental vigor of men in every station in life. Its observance means

not only on that day rest and quietness, but usually also the ablution of the body and clean clothes. A Sabbath-keeping and Church-going people are much more apt to be a cleanly people than those who neglect its observance. Lord Macaulay, in a speech in the House of Commons, said: "The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of mental and bodily vigor and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have through many ages rested from our labor one day in seven. *That day is not lost.* While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, compared with which all the contrivances of the Wattses and Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on Monday with clearer intellect, with livelier spirits, and with renewed corporal vigor. If the Sunday had not been observed as a day of rest; but the ax, the spade, the anvil, and the loom had been at work every day during the past three centuries, I have no doubt that we should have been at this moment a poorer people and a less civilized people than we are."

Every argument which shows the Sabbath to be conducive to bodily health proves it also to be beneficial to the intellectual well-being of humanity. A sound mind in a sound body is such a truism that it needs no demonstration. The Sabbath not only tends to intellectual vigor by being beneficial to the health of the body, but also itself offers an opportunity for great mental improvement.

Perhaps there is no better way by which the man who has but little time for self-culture can so well gain broad views of life, and receive an intellectual *stimulus* as by attendance on the Sabbath ministrations of an evangelical Church. Whether a person is a believer or not, contact with religious truth is a means of education not to be despised. One day in the week given to the mere study of books (to say nothing of the many who cannot or will not read) does not broaden and enlarge the mind like Sabbath-attendance for an hour or two on a good presentation of that system of truth which touches human life at every point here, and unfolds and expands its vision until it traces its course to immortality. As the apostolic dispensation is wider in its mission than either the Mosaic or the patriarchal, so by that much broader in our time is the scope of the Sabbath. To the Jew it meant not only a day of rest, but also a public assembly, wherein a man who had made religion a life-long study would teach him its principles; and by the perils of adversity and the rewards of prosperity would exhort him to faithfulness. Under the apostolic dispensation this is extended to all nations; and the motives to obedience are still further emphasized by the clearer light of the New Testament on the immortality of the soul, and its accountability at the general judgment, and its final destiny there fixed in accordance with the deeds done in the body. To still further increase the faithfulness of the Jew, the power of God in delivering them from bondage in Egypt, in giving manna in the wilderness, in the crossing of the Jordan, the capture of Jericho, the conquest of Canaan, and his assistance in all the glorious events of their national history were recounted with great joy and gladness. In our times, when the ministry on the Sabbath will rise to the full



measure of gospel grace, it will be declared how God through Christ is now delivering nations and crowning them with freedom and liberty, and enlightening them and making them to enjoy prosperity where before was scarcity and barrenness, and enabling individuals to become victorious over disease and death and hell, and to be renewed with the power of an endless life, and prepared for the resurrection glories and for a place in the "house not made with hands eternal in the heavens." Surely appropriate and well-delivered discourses on these themes, accompanied by the ministry of prayer and of song, not only exert a great spiritual influence, but also cannot fail to edify, quicken, and strengthen the intellect of the hearer. The Sabbath, the pulpit, and a faithful ministry of the word of life are, and always will be, the great university of the people. Without them, many who would be elevated by their influence in their absence will be found to have only blurred spiritual perceptions, with dull, sluggish, and inactive minds; and their lives are passed in a ceaseless, wearisome round of toil.

While the design of this work is to point out the causes and state the principles that lead to national salvation, it ought to be well understood that individuals by example can do much to cause their acceptance. The man or the family that does not observe it as a day of rest, and attend the public worship of God, not only cuts himself off from the way that above all others God has ordained for his conversion and edification, but also, by non-attendance, sets *a bad public example*; and the man who makes it a point to be there on the Sabbath, and have all his household where the "truth as it is in Jesus" is preached and the whole counsel of God is publicly declared, is not only in the way of salvation, but also is demonstrating to the world his estimate

of the value of true religion; and by an example that God has frequently blessed, may be pointing others to the path of individual and national salvation.

One of the sure signs of a defective theology is a neglect of teaching the importance of a scriptural observance of the Sabbath. And the evidence of this deficiency is to be found in great abundance in France, Spain, Italy, and everywhere that Catholicism holds sway. The transit of the Atlantic has no effect, for it is the same in Quebec, Mexico, and Brazil. The same theology will anywhere produce the same results. California and Louisiana are the only parts of the Union that to any great extent have been controlled by this theology, and they are the only States that for upward of two hundred years have been without a Sabbath law on their statute-books. California is yet without one. Until recently in Louisiana the stores were all open on the Sabbath, and it was the great day for trading, visiting, hunting, excursions, sight-seeing, and pleasure parties. A short time back a number of evangelical ministers there interested themselves in circulating petitions, which were presented to the Legislature, and over the protests of the Satanic press a Sabbath law was passed and became operative January 1, 1887. The law enacted is not very stringent, but it is decidedly better than no law at all, and is reported to be meeting with a moderate degree of success in its enforcement.

And the name Protestant is not a certain antidote against a loose observance of the Sabbath. It belongs with sacramentalism and rationalism and every unscriptural theology, even although it claims to be Christian. In England during the reign of Charles I. and II. there were two things that the rectors in the Episcopal Church could be depended on with certainty to do. One

was to preach from the text, "Honor the king," and put a meaning on it St. Paul never intended; the other was to publicly read in their pulpits the "Book of Sports," authorizing the desecration of the Sabbath. Milton says of it: "I know not what drift the prelates had, but of this I am sure: they took the ready way to despoil us both of manhood and grace at once, and that in the most shameful and ungodly manner, upon that day which God's law and even our own reason hath consecrated, that we might have one day at least of seven set apart wherein to examine and increase our knowledge of God, to meditate and commune of our faith, our hope, our eternal city in heaven, and to quicken withal the study and exercise of charity; at such a time that men should be plucked from their soberest and saddest thoughts; and by bishops, the pretended fathers of the Church, instigated by public edict, and with earnest endeavor pushed forward to gaming, jigging, wassailing, and mixed dancing, is a horror to think." And it would be the same there to this day but for the Puritan and Wesleyan reformations. This is now the present condition of Prussia. The imperial Government there has lately made an inquiry into the observance of the Sabbath by the working classes, and finds that 42 per cent. of all factory operatives and 57 per cent. of those engaged in trade and transportation work on that day. Twelve to fourteen hours' toil a day, and for half the population seven days' labor in the week for small wages is rather a severe comment on rationalism. The theologians of Prussia ought to be able to make a better showing, or else return to the teachings of Moses and St. Paul.

Recently a writer in the *Illustrated Christian Weekly* presents a view of the matter worthy of notice. The cause assigned, however, has its roots in a defective the-

ology, and it is only there that a perfect cure of the evils mentioned can be wrought. But what is said is worthy of consideration, and is herewith appended :

It is impossible for the poor to earn a living, and yet do no work on all the Sundays and all the festival days. There being about two hundred of the latter, no one person can or pretends to refrain from work on more than half of them, and those who keep that half can certainly not afford to keep the Sundays too. It is true that Germany is largely a Protestant country, but the old traditions have still much force, and as the mother of our Saviour has supplanted him in the popular estimation, so have the saint days supplanted the holy day of rest.

This growth of the number of holidays is a serious danger in any country. The rest of one day in seven is a physical and moral necessity, and the addition of a few more days, to be devoted purely to pleasure, is doubtless both enjoyable and profitable. But just so surely as the number of such days is greatly increased shall we find the Sunday's rest encroached upon. Holidays, for the very class who need them the most, are far too apt to become days wherein riotous pleasure takes the place of rational recreation or needed rest. Ask every employer of those known as the working class (meaning those whose wages are reckoned by the day or week), and see if they do not find that the work-days which succeed holidays are days in which every thing seems to "go wrong"—when packages intended for Harlem are sent to Hoboken, when machinery gets out of order, when wagons and harness break, when horses are overdriven or their feed forgotten, when surly answers, testiness, and impatience are the rule. The same is true when Sunday is treated as a holiday.

How different the case when Sunday is kept as a holy day—a day of rest, and of quiet and intelligent enjoyment! Enter a large store or factory on Monday morning, and how quickly can one distinguish those who keep to the old ideas of the Sabbath as a holy day—a day sacred to rest and holy pleasures—by the clear eye, the fresh complexion, the alert air, elastic step, clear comprehension, and pleasant manner!

In America the evil of too many holidays will not be felt so soon or so severely as in the older countries, because here wages

are higher and food is more plentiful, but even here their multiplication is a thing for careful consideration. When people no longer use intoxicating liquors as a beverage, and celebrate their holidays by an intemperate use of them, it may be safe and wise to add to the number of rest days, but until that great reform has been reached the greater the number of holidays the greater will be the amount of sin, suffering, and waste of life.

We are not free from this evil in the United States. Probably the Sabbath is violated more persistently in railroading than in any other business except saloon-keeping. The Arabs have a proverb that if a camel gets his nose into a tent it will soon be followed by his head, and that by his body. The moral is that if you don't want the whole animal inside, then do not admit the nose. The railroads follow this order. They begin with a mail-train, which the law most iniquitously requires. From that it is only a step to carrying passengers, then to running excursions, and then to carrying freights—which latter they nearly all end in doing on the Sabbath. This is not merely all wrong, but it is also setting a bad public example to the butcher, the ice-dealer, the canning-factory, and every other business that some of them are not slow to follow. Besides, it leaves all the train-men, yard-men, station agents, and telegraph operators Sabbathless, and of course with very little, if any, of the influences of redemption. And this Sabbath labor is so contrary to the law of man's being that it is slow murder to body and soul. The stockholders seem to be careless or unaware that each one of these men has a physical body, which, if it would live long and serve its owner free from sickness, needs a rest every seventh day; and God, who formed and designed it, and knows its needs, ordained a Sabbath for man even before sin had entered the world. Since then, of course, man's needs of a Sabbath have become more imperative, for now he has not

only a body that needs rest, but a moral and spiritual nature that needs to be purified, strengthened, and rehabilitated with the grace of the Lord Jesus. What a mercy it would be to all these men if the laws of God were made the laws of man! How much longer and better would they live, and probably brighter would be their hopes for immortality! Many of the companies would suspend business on the Sabbath but that they fear their trade would go to competing lines, which is an additional reason why the State should require all to observe the day. With a management that excludes all railroad employees from the Sabbath and the moralizing influences of redemption, is it any wonder that among them unreasonable strikes and riots, involving the loss of vast amounts of property and life, are not uncommon? One of them occurred in Pittsburg in 1877, in which sixteen hundred cars, one hundred and twenty-six locomotives, all the railroad shops and material there, and a large hotel were burned, and many people killed and wounded. It cost Allegheny County three million dollars; and if the consequential damage were allowed, it would have been five millions. But if the people are responsible for the property destroyed in a riot, as the courts in that case held, it is another reason why the State should imperatively require that railroad companies, or for that matter every other employer, shall not manage their business in such a way that their employees become practically heathens and Sabbathless, and so predisposed to riot while in their service.

The United States has no Sabbath laws whatever other than that clause in the Constitution which says "Sundays excepted" from the ten days allowed the President to consider an act of Congress. Hence military parades on that day by United States troops are frequent, and

Congress has then several times held its sessions, and its sanction is given to the running of the mail-train, which has a large influence in causing the movement of other trains on that day, and also the Government sets before the nation the demoralizing example of requiring the usual toil on the Sabbath from its one hundred and fifty thousand postal employees. There is urgent need here of reform and the removal of this "wickedness in high places," if the nation would not be corrupted, and its present prosperity would be preserved, and a still higher and purer civilization would be developed in these United States. It is sometimes urged against Sabbath laws that they deprive people of their liberty; but if this is admitted as a valid objection, it would abolish law altogether, for every statute prohibits or commands something, and to that extent restrains freedom. But is it not a false view of liberty that would ask for the removal of restraints on wrong-doing? And is it not the province of law to ascertain what is evil and prevent it? The word of God, the facts of history, and the universal experience of mankind in all ages teach the same lesson and prove the evil of the profanation of the Sabbath. And the welfare of a nation requires the enactment and enforcement of laws that guard the sacredness of the Sabbath the same as laws that make murder a crime are needed to guard the sacredness of human life, or that make theft an offense in order to make secure the ownership of property.

## National Reform.

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“Power belongeth unto God.”

“Give unto the Lord the glory due unto his name.”

“Our Father which art in heaven, Hallowed be thy name.”

“The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.”

“The preservation of Christianity as a national religion is of the utmost consequence to the State.”—*Blackstone*.

“O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?”

“Then the men of Israel said unto Gideon, Rule thou over us, both thou and thy sons, and thy son’s sons also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you.”

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

THE usual course of reforms is that a perception of their truth is first given to some great soul hungering and thirsting after righteousness, and who may be cast out for it as a dreamer by his brethren. But as it is made known, true men and honorable women (and perhaps some that are not so) gather about it; and when it is more fully declared and its benefits become manifest,



a party will rise up asking for its adoption. But as this would conflict with the existing order of things, it is usually frowned on by judicial tribunals, and, as a rule, by all in authority. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." Then comes the confused noise of the warriors, battle, the garments rolled in blood, and the burnings with fire, until error is dashed in pieces like a potter's vessel, and the truth of God comes forth, victorious and triumphant, to reign and bless the earth. Of course, with the genuine, the counterfeit reform often appears. When Moses wrought miracles, so did the magicians of Egypt, by their enchantment, do something that looked like them. How may people distinguish the true from the false, the real from the apparent, the genuine from the counterfeit? By the same method that a young man can cleanse his way, by taking heed thereto, and comparing it with the Holy Scriptures. In every advance that humanity has made, that was for its good, it has always been found that the Bible would sanction and approve the movement. Recently in the United States the Republican party claimed for itself great honor, because, as soon as it obtained control of the National Government, it passed the homestead bill—and it is a good law, that ought to have been adopted long before it was. But while the party that placed it on the statute-book is entitled to some credit in the matter, it cannot justly claim for such legislation the merit of an original discovery in political science. Turn to the book of Numbers, and you will find that the Hebrew lawgiver was acquainted with the principles, and, "in the plains of Moab, by Jordan, near Jericho," made it a part of the Constitution of the Commonwealth of Israel thirty-three hundred years prior to its enactment at Washington.

One great cause why humanity is no better is because the Bible is so little known. And we can never hope to see it ruling in stores, offices, marts of trade, courts of justice, institutions of learning, and halls of legislation until the pulpit will expound it in all its fullness, and not shun to "declare the whole counsel of God." Are ministers of religion aware that partial and defective teaching cannot fail to produce a partial, defective, and deformed type of piety? It is probable that the texts upon which the different Churches found their theological system does not exceed one-tenth, and certainly not over one-third, of the Bible. Conceding all that is claimed for the measure of truth that each Church holds and declares to be so valuable, the question still remains: What about the other nine-tenths, or at least two-thirds, not embraced in the formula of any denomination? Seeing that God has revealed it, and that the Holy Ghost has moved patriarchs, prophets, and apostles to write it on the infallible page, may it not contain lessons of wisdom just as valuable as those portions that find their way into the creeds of the different Churches? Why should the teaching of the Bible be ignored on governmental questions like liberty or taxation, or the proper administration of justice or any other subject on which it speaks? There is no one that confers so much benefit on humanity as the minister of religion who declares the "whole counsel of God," and guides the people to a full knowledge of "the truth as it is in Jesus." On the other hand, there is no one that does more harm than the teacher who allows the people to rest in vanity and trust in falsehood. And often this can be done by merely asserting one-half of what the Holy Scriptures teach and remaining silent about the other half, and so hiding the counsel of God as to allow error to pass unrebuked. Well has

Isaiah said that the eloquent orator declaring the whole truth of God stands at the head of all mankind, but "the prophet that teaches lies is the tail." Let the minister of religion that reads these lines decide to which of these classes he will belong; and let it be done in the fear of Him who has given us his oracles and says they are all "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The recognition of the sovereignty of God over the State, and the public declaration that the word of the Lord contains the principles that should govern its law-making assemblies and executive and judicial officers in administering its political affairs, is of incalculable benefit to any nation. When this is done, then will its kings be wise and its judges instructed, and will not use the powers of their office in opposing the coming of Christ's kingdom or any true reform. We have seen how the Scriptures are in favor of free institutions; how in time of war they guide a nation to a just cause, and then clothe it with might and valor for the conflict; and that they teach no principle that has ever proved unsound; but, on the contrary, the experience of all ages demonstrates their guidance to be an eminently safe rule of conduct for men or nations; and that they contain lessons of the highest professional importance not only to the minister, but to other classes, including the jurist, the soldier, and the statesman, and their warning against the evil and consequences of sin, and their guidance for finding the path of life and happiness and immortality are indispensable to all. Do we desire to have their study become universal, and to see the earth filled with the knowledge and glory of the Lord as the waters cover the sea; or to see

such a reform in the laws as would properly regulate the granting of divorce; or the courts cleansed from corruption, and justice fairly and speedily administered; or the great cause of temperance to move forward triumphant and victorious; or to have such wise sanitary regulations adopted as would effectually stamp out epidemics, or such legislation enacted as would suppress monopolies and prevent the accumulation of vast fortunes in the hands of a few, when thereby the many are impoverished? Nothing would more surely and speedily bring these things to pass than for the nation to acknowledge its allegiance to the only true God and be governed by his laws. Let this be done by any nation, and the coming to that people of things that are true, things that are pure, things that are honest, things that are lovely and of good report, and of every true reform, is insured. And that these benefits may be perpetuated, let the supreme judicature in each nation be given authority to annul and declare unconstitutional any statute that is contrary to the perfect law of the Lord.\* The same power that causes these blessings to draw nigh among a people can alone preserve them.

An individual can only become pure by acknowledging God and living in accordance with his commandments; and it is the same with a nation. While sin is in the world there is no other way of escape from it, or of individual or national salvation; and if a soul can find rest and safety and its highest degree of usefulness by accepting the yoke and burden of Christ, so also in the same manner can a Commonwealth. The benefit of any political reform can be but ephemeral until this one is reached; and it is only in this way that its government

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\* Blackstone, in his "Commentaries," advances substantially this opinion.

can become an unmixed benefit, productive of the greatest amount of good. In the granting of subsidies, the letting of contracts, making appointments to office, and in ordering public affairs, governments wield a vast power. Their influence is so great that if the government of a nation legalizes saloon-keeping, or the granting of immoral divorces, or even piracy on the high seas, with a great many these things at once cease to be disreputable. Shall this power and influence be exerted on the side of the right or of the wrong? Shall it be wielded on the Lord's side and for the highest good of the people, or, as it has often been done, to the injury of humanity and on the side of the evil one? A great many think that expediency and monetary consideration are the highest principles that should be admitted in governmental affairs; and this sentiment is so prevalent that the best that can usually be said of governments is that they are of the earth earthy, and sometimes they are controlled by principles that are sensual and devilish. But there are far higher and better motives than any mere consideration of dollars and cents, and it is decidedly to the welfare of humanity that these superior motives should govern. It is a glory of the system of morals which redemption unfolds that it includes whatever of good there is in economic, educational, military, sanitary, or political science. And a cardinal defect in the view that confines governments to mere utilitarian principles is that you thereby lessen their power for good, and exclude the influence that above all others would keep them pure—the only salt that can save them from reeking (as they all do more or less) with corruption. You can debate the tariff, the fisheries, the *status* of national banks, or the relation of capital and labor, from the stand-point of Mammon's altar, and any mere consideration of dol-

lars and cents and, at the end of the controversy, as far as any purification of the atmosphere of government is concerned, you are no nearer than when you commenced. But it is not so when moral principles are enthroned and in the light of immortality these questions are examined and decided. Then every atom and fiber of government, from center to circumference, feels the thrill and throb of a renovated life, hallowed and purified by the exalted moral principles with which it is controlled. Every one of them is an emanation and ray of the glory of God that through Christ is coming down to bless the world; and the more of them any nation will gather up, and upon them found their laws and constitutions and national life, the better will it be for that people; provided, however, that they are held and taught in their true and proper relation to the Godhead. An effort has been made in the schools over and over again to teach morals, dis severed and without any connection with divinity, and every time it has failed. It has always been found that moral principles lose their authority, strength, and power, and fall to the level of a mere system of philosophy, when separated from their great Author. Hence, the only complete and perfect salvation for a nation, as for an individual, is found in acknowledging and hallowing the name of Father, Son, and Holy Ghost, and acting in accordance with the moral laws that God has designed to govern States and Commonwealths as well as persons. It will be a glad day for mankind when this is done, and when not only the house of Israel, but all nations in their governmental institutions shall walk in the light of God. Then the splendors of the millennial day will begin to dawn upon earth, and the shinings of its sun will speedily cover the earth with a radiance and halo of heavenly glory.

God speed its appearing and drawing nigh ! Amen, and amen.

But these blessings for a nation can only be brought about when the followers of Christ, like their Lord, will witness to the truths of the word of God, and valiantly contend for the faith therein delivered to the saints. And that reveals not only the doctrines that regenerate the hearts of men, but also the principles of truth, equity, righteousness, and mercy when compatible with justice that are everywhere the essentials of good government. In ascertaining what shall be declared by the State an offense injurious to society, and affixing a proper penalty neither too lenient nor too severe for each transgression, in efforts to secure the reformation of criminals, in ordaining the public policy to be pursued to prevent disease and to preserve the general health, and in the treatment of the insane, in defining the method and scope of instruction that shall be given in the public schools, in regulating commerce, and in the levying and collecting of taxes, and in every other act performed by Government, the light and guidance of the political teachings of the word of God are of the utmost importance. And the Church that will not witness to the truth of the governmental principles of the Holy Scriptures is not only wanting in fidelity to the Most High, but also recreant to the welfare and happiness of mankind. Their teachings in reference to usury, liberty, taxation, the tenure of land, and every other political principle that they reveal are not only for the glory of God, but also for the benefit and happiness of men. And the Church that will not assert them and declare the whole counsel of God is thereby prevented from assisting in large measure in producing the splendors of the millennial day, and becoming the glorious Church Christ would have it be-

come—fair as the moon, and clear as the sun, in full-orbed heavenly brightness.

The idea at the bottom of the ministry and upon which it is founded is that of reform. While there is error and darkness in the earth, the man that will lay hold of truth and assert it becomes by that very act a revolutionist and a reformer. And as long as there is error not only in individuals, but also in society and in government, those who stand for truth will be called on to antagonize it in these places, and *Christ has set his followers the example*. He not only taught the truths of personal salvation, but he also boldly attacked sanctimonious hypocrisy in the Church and the worldliness in the State that was destroying the nation. A combination of these two influences led to his death, but that did not prevent him from saying: "Beware of the leaven of the Pharisees, and of the leaven of Herod." The former error made religion to consist of mere trifles like the tithing of mint and cummin, while neglecting the "weightier matters of the law" like truth, justice, and good works; and the latter secularized the ordinance of government, and placed the source of authority in a man instead of in God; and this evil spread like leaven, until it touched the commission and influenced the acts of every public officer in the nation. The Lord Jesus made some converts among the rich, and "a great company of the priests were obedient unto the faith;" but he passed these all by in selecting apostles, and chose for leaders of the revolution nearly all publicans and fishermen. Here was wisdom; for the tastes and affinities of the professional minister of religion are nearly all averse to the stormy scenes of revolution. While reform means the cause of truth advanced, and a weight of glory in immortality for the heroes of its conflict, it is only done through sacrifice and self-de-



nial and popular opprobrium; and unless a man has strong faith he is apt to think it best to be a proper clergyman, and to work by policy and teach no unpleasant truths, but preach the old doctrines of the Church that centuries ago represented great questions. And it has often happened that when humanity was crushed to the earth like the traveler on the Jericho road, and by such a robber as the opium or the liquor traffic or some great governmental wrong, that the priest and the Levite both made it convenient to pass by on the other side, and leave the work of deliverance and restoration to a Samaritan who, perhaps, made little or no pretension to piety. This did happen in France in the seventh century, and the deliverers of the nation were nearly all atheists; but they had right and the sermon on the mount on their side, while the clergy had only some old stale doctrines and commandments of men. These things ought not so to be. There is no good and sufficient reason that the clergy should not be among the advocates of reforms that are founded on the Scriptures, no matter whether they are personal ones, like signing a total abstinence pledge, or a governmental question, like the recognition of Christ by the State. Some may say that if they were to take a part in these things they would at once become a target for the opposition; but is not the man who does for righteousness' sake in the true succession, from Abel on down to the last martyr. While others, unkinged by bread and butter, may say that they could endure persecution, but that if they were to touch a public question, no matter if it were sustained by every chapter in the Holy Scriptures, it would still give offense to some prominent politicians and other influential people in the congregation, and their support would be withdrawn. But is not the minister bidden to consider the lilies of the

field and the fowls of the air, and to be encouraged by the care taken of them; and has not the poet well said:

“To side with truth is noble when we share her abject crust,  
Ere her cause bring fame and profit, and 'tis prosp'rous to be  
just.

Then it is the brave man chooses, while the coward stands  
aside,

Doubting in his abject spirit till his Lord is crucified.”

Benedict Arnold, for thirty thousand dollars and a general's commission in the British army, agreed to betray his trust and surrender West Point into the hands of the enemy that he was appointed to resist. The loss of such an important port, with all its troops and munitions of war, at that critical time, might have proved fatal to the independence of the United States. But the treachery of Arnold is only a small matter in comparison with the offense committed by ministers of religion when they surrender the principles of redemption that bring health and liberty and prosperity to all the multiplied millions of earth. Consider the enormity of the crime committed in destroying the prosperity of a country, and reducing the wages of all its laborers from one dollar to fifty and twenty-five, and even fifteen, cents a day, and decreasing the income of all other classes in proportion; and in betraying the liberties of a people, and letting oppression crush the genius of its poets, orators, inventors, discoverers, philosophers, and profound thinkers, until it ceases to produce any eminent men or illustrious women; and in wasting the health of whole communities, until, instead of doubling their population in sixty years, as is done in most Protestant nations, it takes a Roman Catholic country from one hundred to one hundred and fifty years, and an idolatrous heathen region at least two centuries to make the same increase. Surely no pen-

alty can be too great for the person who would bring down upon a whole nation all these calamities. But it is continually being done, as the present condition of the world clearly proves, and largely through the unfaithfulness of teachers of religion who will not declare "the whole counsel of God." Ministers often love the truth and the welfare of the people so little, and their own ease and honor that cometh from men so much, that they will prophesy smooth things, and only slightly heal the moral maladies of the race, while crying peace, peace! although there can be none while sin remains. A very plain instance of this unfaithfulness to truth (and on a large scale) occurred a few years ago in Mexico. For the consideration of the ministry being made secure in their possessions, the great body of the Catholic priests and the superior clergy to a man surrendered the liberties of the Mexican people, and on the ruins of the republic helped to erect an imperial throne for Maximilian. It did not succeed, but it showed that even in modern times the warnings of the word of God against priestcraft should be heeded, and that chief priests are still not free from their old vices of strangling truth, and making merchandise of the souls of men.

But it shall not forever continue this way, and religion will not always remain in a narrow channel, and be merely a thing of the pew, the pulpit, and the cloister. Some day it will overleap these boundaries, and, under the banners of Prince Immanuel in the hands of heroic spirits, valiant for the truth of God and the crown rights of the Lord Jesus, it will march forth over all the earth, conquering and to conquer. Then the Church will open her eyes to the fullness of her mission, and perceive that her work is not only to save individuals, but also to saturate society with the truth of God, and to leaven and hallow and purify all the arts, sciences, institutions, and governments of earth; and look-

ing well to the foundation of a pure heart in all of her members and exhorting them to glorify God with a holy life, she will put on her beautiful garments, and with the evidences of all the sick she has healed, all the hungry fed, all the captives she has delivered, and all the ignorant she has instructed; and, moving amid mills, factories, railroads, telegraph lines, electric lights, and all the paraphernalia of a matchless civilization that her wisdom has enabled the nations to invent, she will summon the court, and the camp, and the mart of trade, and the halls of legislation, and the executive offices of Government, and all the inhabitants of the earth to behold the majesty of Christ, and for every knee to bow and tongue to confess that he is Lord over all to the glory of God. Then will a sound be heard like the voice of many waters and like the voice of mighty thunders echoing from hill and dale, and from plain and mountain, and from river and lake, and from city and wilderness; and the islands of the sea will take up the refrain, until world-wide there will be a universal cry:

“Bring forth the royal diadem  
And crown him Lord of all.”

## The Conclusion.

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“And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter.”—*Ecclesiastes xii. 12, 13.*

“Then cometh the end, when he shall deliver up the kingdom to God, even the Father ; when he shall have abolished all rule and all authority and power. [Not derived from God, and such as springs from, or in any wise shelters, sin.] For he must reign, till he hath put all his enemies under his feet.”—*1 Corinthians xv. 24, 25.*

“And I saw the heaven opened ; and behold, a white horse, and he that sat thereon, called Faithful and True ; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems ; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood : and his name is called the word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”—*Revelation xix. 11-16.*

“And I saw a new heaven and a new earth : for the first heaven and the first earth are passed away ; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be

with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."—*Revelation xxi. 1-8.*

**M**OSES, after leading the Israelites out of bondage and bringing them through the wilderness, went up on the mountain of Nebo to view the promised land. He was leaving a redeemed nation with its governmental institutions settled in accordance with the word of God and with the "lively oracles" on high, where they could best mold and shape the social, educational, spiritual, commercial, sanitary, political, and military life of the people. From the righteousness of the principles on which the nation was founded he knew that with faithfulness on the part of the priesthood and people and a good location, an unrivaled civilization would be produced. For his satisfaction the Lord showed him from the top of Pisgah the mountains of Moab, with their rich pasturage; the Jordan valley, with its luxuriant growth and tropical climate; the hills, where they could dig iron; the lake of Galilee, where they could get fish; the productive plain of Jezreel; the snowy Hermon; the vale of Sharon; Lebanon, with its cedars; "and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah unto the utmost sea." This book has been written with the hope that, like Nebo, it too would prove "a mount of vision" for its readers, and that from

its pages would be visible the goodly land that God in Christ is now offering to all nations where the authority of the State and the sword of the magistrate has removed any thing that would hurt or destroy; where there is an abundant prosperity for every one, and no scarcity; where there is such moral purity and wise sanitary regulations that disease is banished and health is the lot of all; where there is a love of righteousness among the people, and so many of the burdens of labor are removed, and there is such a large measure of social, industrial, and political liberty that there is time and opportunity for every one to cultivate their spiritual and intellectual nature, and all are coming in the unity of the faith and the knowledge of the son of God unto a perfect man. Surely such a high calling of God in Christ Jesus is beyond comparison—better than any thing the world, the flesh, or the devil will give. Is it wise, is it patriotic, is it just to ourselves and to the welfare of society to remain outside of such a realm. Consider it fully, for its merits will stand a close scrutiny and bear a thorough examination. And now, with reason and judgment both convinced, and conscience approving, while it is called to-day strive to enter in by the strait gate of repentance and the narrow way of the new birth, and persevere to the end that you may be salt to the earth, a light to the world, and a worker together with God in bringing these things to pass; and in immortality be made an heir of glory everlasting

Some may think that this subject of national salvation has been unfolded in all its fullness because they have been told of the prosperity of gospel lands, and of the poverty of heathen countries, and shown that the Lord Jesus, with his great salvation, is the cause of the abundance in the one, and sin and the wicked one the cause of the scarcity in the other. But to know the full measure of prosperity

possible to the nation, which in all things would be conformed to the will of God, one would need to walk the golden streets of the new Jerusalem, and eat of the tree of life, and drink of the water of life, and have every want of body and soul and spirit satisfied. And to know the full measure of poverty that can come to a place by reason of sin, one would need to descend into the bottomless pit and see the want and absence of all things that can satisfy the immortal soul. Will not every one who hears these words or reads these lines be warned of his danger, and now, while it is called to-day, repent of sin and be washed in the blood of the Lord Jesus, and through the sealing of the Holy Ghost be made an heir of life eternal and of the recompense of reward in store for the faithful? Amen, and amen!

It is the same in reference to education. You have been shown the illumination and fruitfulness of the mind in gospel lands, caused by the salvation of Christ, who is the light of the world; and the darkness and barrenness of the mind in heathen countries by reason of sin; but to know the full measure of light possible to the nation that in all things will be conformed to the will of God one would need to ascend to that city that has no need of the sun, neither of the moon to shine in it; for the glory of God and the Lamb will lighten it with such effulgence that darkness will flee away, and there shall be "no night there." And to know just the full shadow and blindness that sin can bring upon the inhabitants of a land one would need to enter the regions of the damned, where there is nothing but intense and outer darkness for evermore. Would we escape this danger and draw nigh to the realm of light, and even here partake of a measure of its benefits? Then let our Government here, as far as possible, be like the Government of that land of endless day, where all of the inhabit-



ants, with a loud voice, ascribe glory and honor and power unto God and the Lamb forever and ever. Amen!

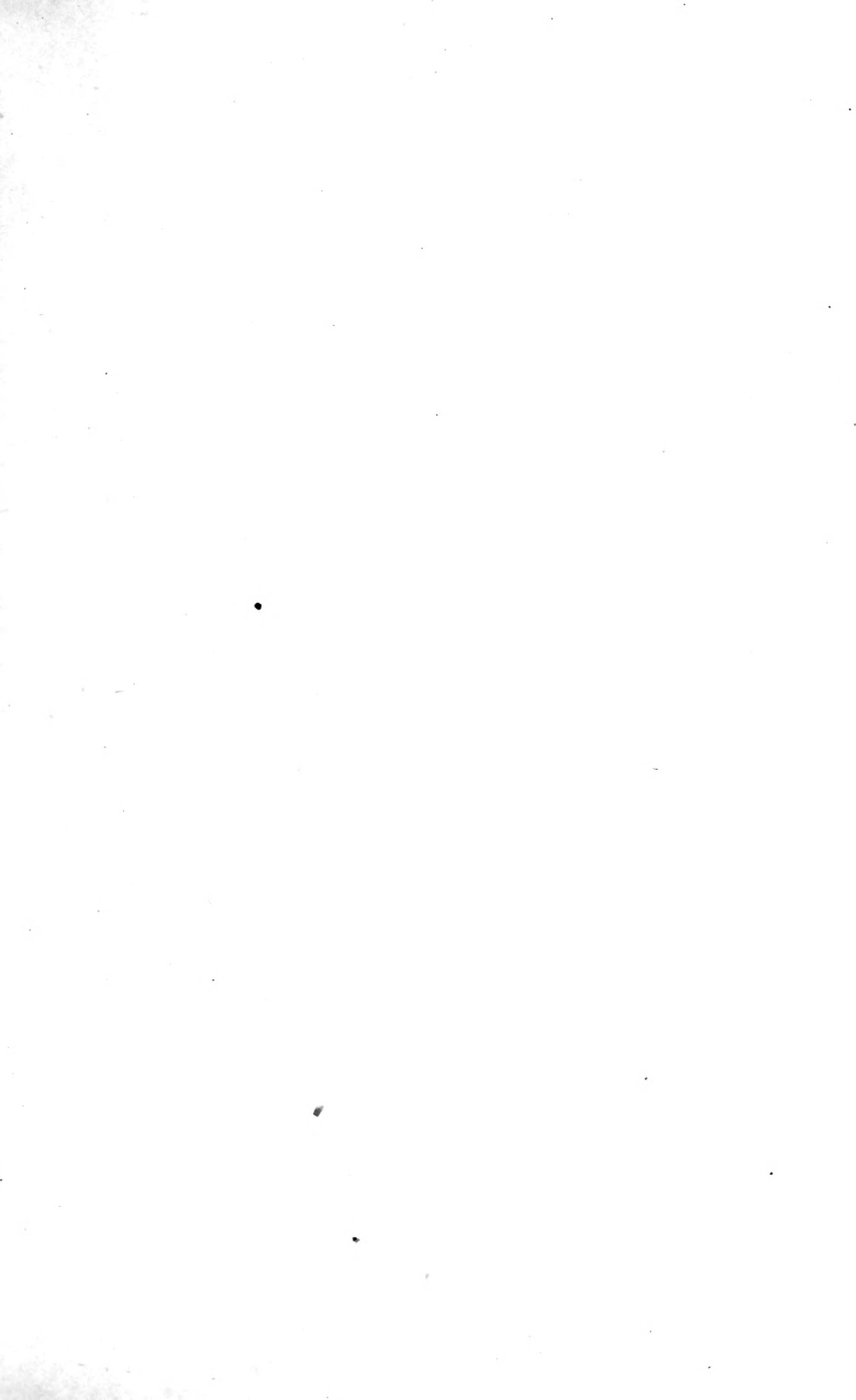
You have been shown the evil of sin in causing disease, and how rapidly people die in heathen countries, so that there the deaths almost equal the births; and how it takes a Catholic nation more than as long again to double its population as it does a Protestant community. But to know the full disease-producing power of sin, and all the pain it can cause, we would need to enter the region bereft of all restraining influences, where it has spread to every organ and joint and fiber and tissue and nerve of the body, and disordered every faculty of the mind and every affection of the heart, and has become ranker and more virulent the longer it has continued, causing the everlasting pains and weeping and wailing and gnashing of teeth, and the never-ending torments of the damned. Would we escape this fate, and enjoy here the highest possible degree of health? Then let our Government approximate and become like the Government of that land where the inhabitants live forever, and never more say they are sick. And there, upon that symbol of majesty and dominion, a throne is—God and the Lamb—and the twenty-four elders and all in authority acknowledge their allegiance, and cast their crowns before that throne, saying: “Thou art worthy, O Lord, to receive glory, and honor, and power from all forever and ever. Amen.”

You have been shown, in part, the national destruction that goes with sin, and how Pharaoh and his host were whelmed in the depths of the sea, and how Israel went down in the Babylonish captivity. But to know the full measure of ruin that sin can accomplish, one must penetrate the region where hope never enters, and hear the wails and sorrows of those for whom there is nevermore to be any restoration. On the other hand you have been told of the

song of triumph that Moses sung at the Red Sea, and how Cromwell did the same thing at Dunbar; but if we would hear its highest notes, we must pass the pearly gates, and amid blessings from the throne, and anthems from angel choirs, and hallelujahs from all the heavenly host, hear the shouts of the redeemed as they become victorious over death, hell, and the grave, and are crowned evermore conquerors in the kingdom of God. Do we desire to hear and see less in the earth of the wails and miseries of the vanquished, and more of the songs of praise and thanksgiving? Then let our Governments, as much as possible, conform to the Government of that land where sighs and groans are never heard, but the shouts and songs of triumphs are perpetual. And there is heard "the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Amen!

Now unto God, who is able to do exceeding abundantly above all that we ask or think, "unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."





# “TEACH ALL NATIONS.”

---

AWAKE, Jerusalem, awake!  
No longer in thy sins lie down.  
The garment of salvation take,  
Thy beauty and thy strength put on.

Shake off the dust that blinds thy sight,  
And hides the promise from thine eyes;  
Arise, and struggle into light,  
The great Deliv’rer calls, Arise!

Shake off the bands of sad despair;  
Zion, assert thy liberty;  
Look up, thy broken heart prepare,  
And God shall set the captive free.

Vessels of mercy, sons of grace,  
Be purged from every sinful stain;  
Be like your Lord, his word embrace,  
Nor bear his hallowed name in vain.

The Lord shall in your front appear,  
And lead the pompous triumph on;  
His glory shall bring up the rear,  
And perfect what his grace begun.

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“O ZION, THAT BRINGEST GOOD TIDINGS, GET THEE UP INTO THE HIGH MOUNTAIN; O JERUSALEM, THAT BRINGEST GOOD TIDINGS, LIFT UP THY VOICE WITH STRENGTH; LIFT IT UP, BE NOT AFRAID; SAY UNTO THE CITIES OF JUDAH, BEHOLD YOUR GOD!”—*Isaiah xl. 9*. HOW GREATLY DO MANY OF THE CITIES AND HIGH PLACES OF GOVERNMENT IN THE UNITED STATES TO-DAY NEED TO HEAR AND OBEY THAT MESSAGE OF THE EVERLASTING GOSPEL FOR THE SALVATION OF NATIONS!

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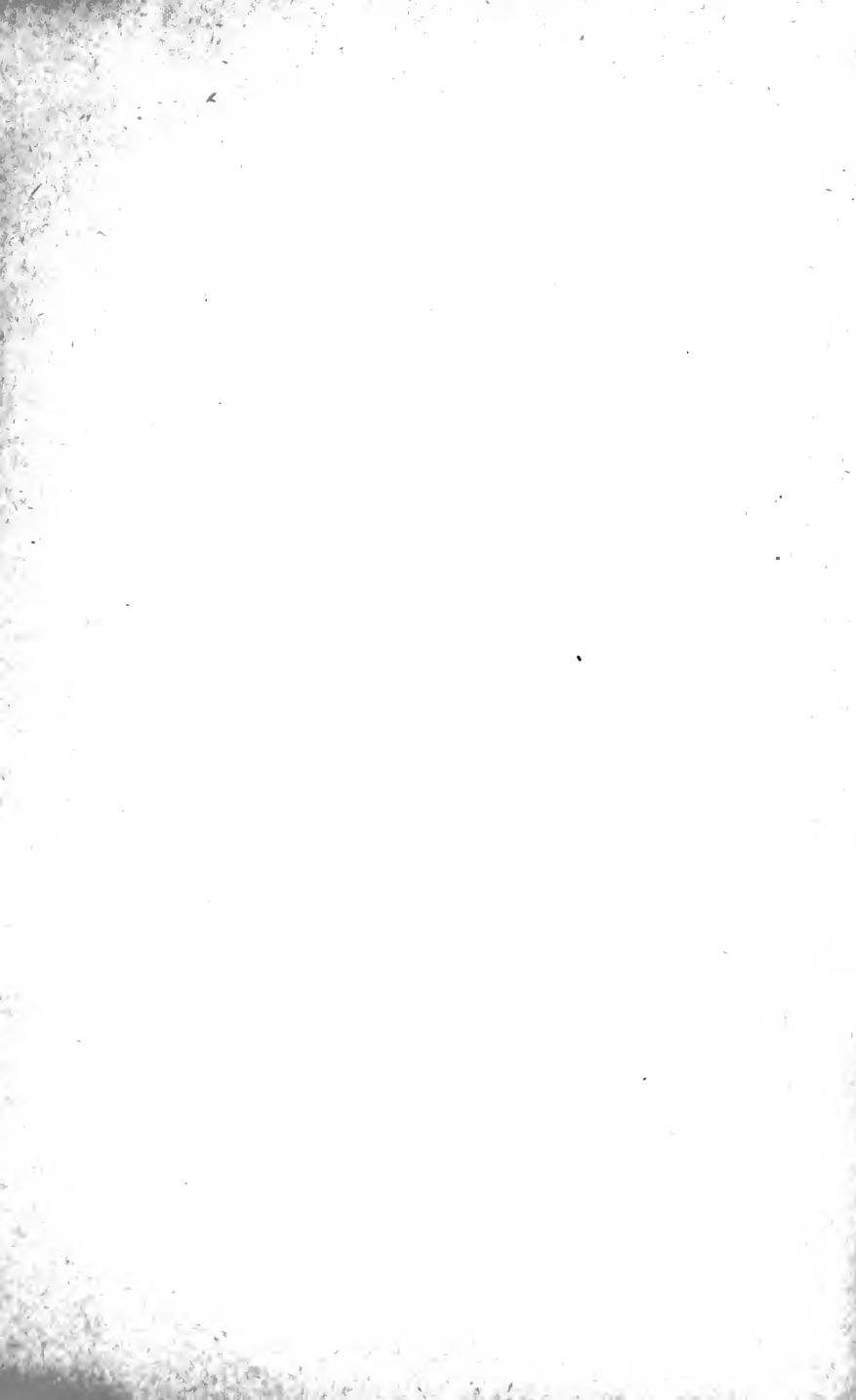
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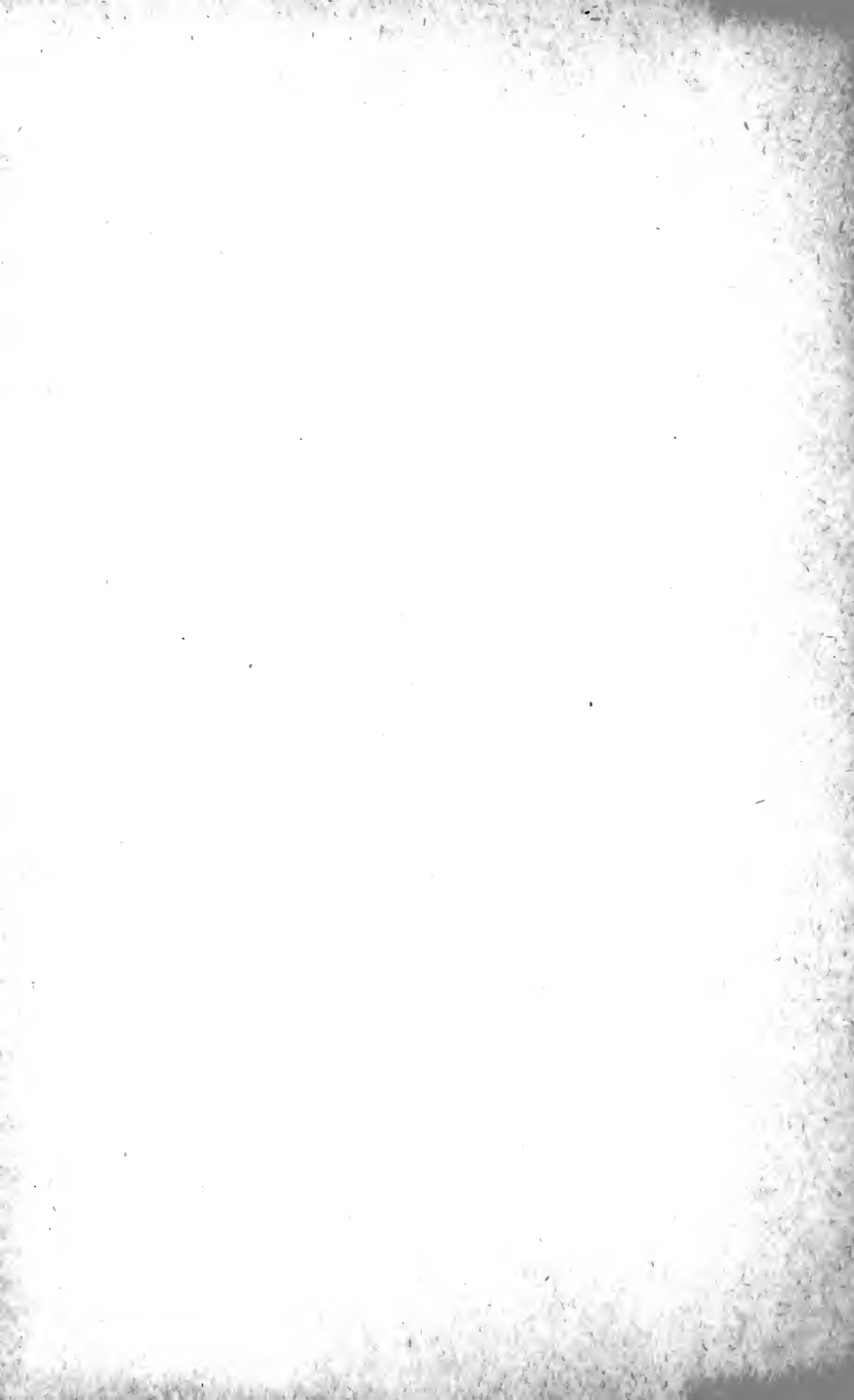
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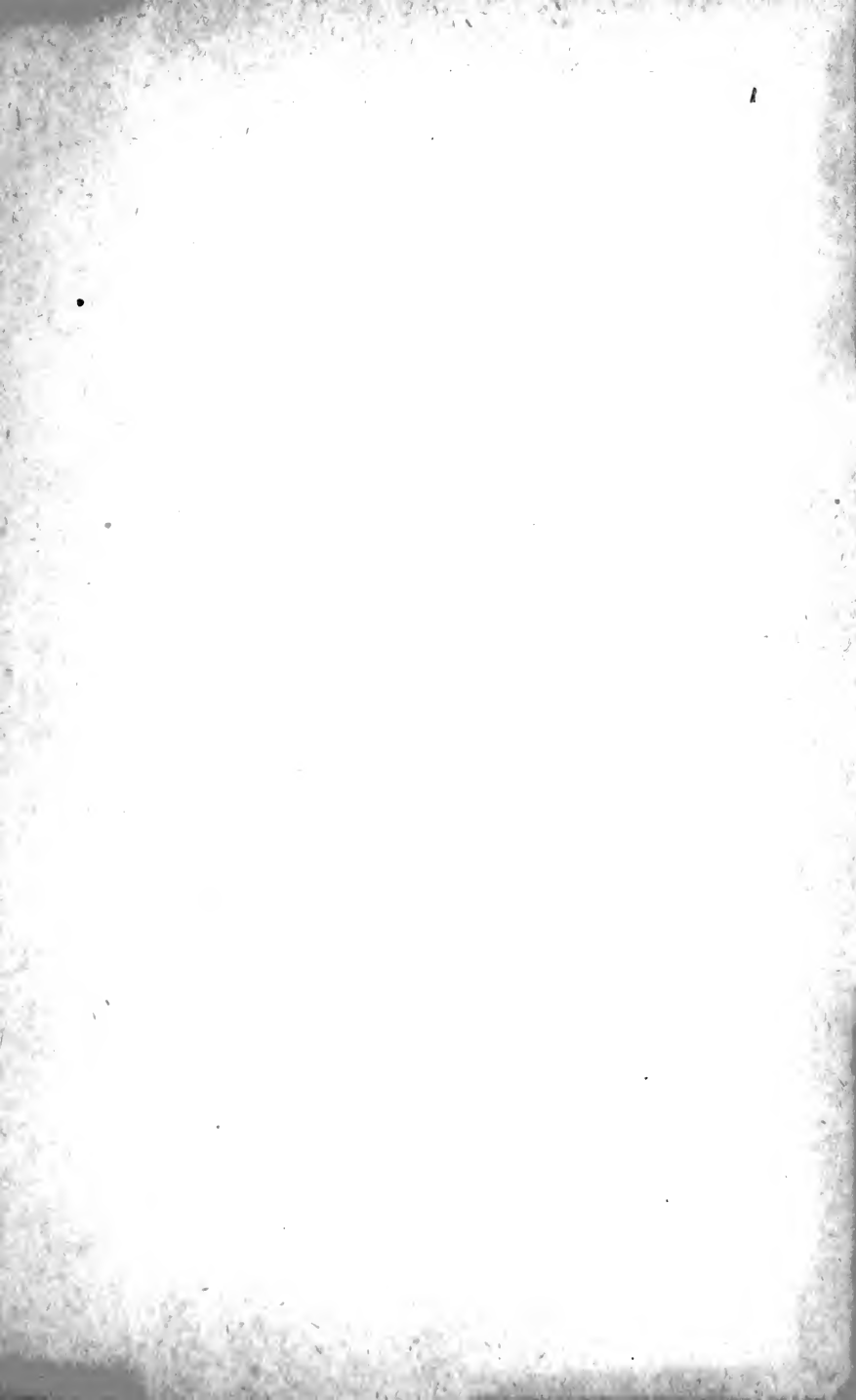
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